

TESTIMONY

FOR THE

Son of Man,

And against the

Son of Perdition.

Wherein is set forth the FAITH and OBEDIENCE of GODS ELECT, Testified by the Mouth of the Lord, Angels, & Men.

With a true DISCOVERY of a Bundle of Equivocations, Confusions, and Hypocrisies, in those who call Themselves *Preachers of and to the Light within all Men*; who yet are so far in darkness themselves, that they acknowledge not the *Scriptures and Ordinances of Jesus Christ*, so as to be Directed by the one, to the Obedience of the other.

By *Joseph Wright*, a Servant of Jesus Christ.

Heb. 10. 38. *Now the just shall live by Faith, &c.*

Isa. 8. 20. *To the Law, and to the Testimony, if they speak not according to This Word, it is because there is NO LIGHT IN THEM.*

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11... 428



To the Beloved FLOCK of JE-
sus CHRIST, that are in the Faith
and Fellowship of Him, accord-
ing to his glorious Gospel,
in *ENGLAND*.

And to all them that in every place
call upon the Name of our Lord *Jesus*
Christ, who sits at the right hand of God the Father
in the Heavens, out of every man on Earth; Bles-
sings, Riches of Grace, Mercy and Peace, be mul-
tiplied upon you, from the most high Lord of all,
who dwels in that Immortal Light, which mortal
Eyes did never see, nor can see: and from *Jesus*
Christ his Eternal Son, in truth and love, to the e-
stablishing your hearts in the Love of the Truth,
and to the giving you an Inheritance among them
that are Sanctified by Faith, which is in him, to the
Glory of the only wise God; to whom be ascribed
Blessings, Glory, Power, Salvation, Might and Prais-
es, in the highest, throughout all Ages, in the
Churches, by his only Son *Jesus Christ*; even for
ever, and for ever, *Amen*.

My dear Friends and Brethren,

I *Thath pleased the Father of Mercies, Sect. I.*
that we should have our Lot in these
Times, wherein Iniquity doth a-
bound, and the Love of many doth

AN EPISTLE to all the
wax cold; *and indeed wherein the My-*
stery of Iniquity doth mightily work
and prevail, so that if it were possible
the very Elect should be deceived, and
beguiled from the simplicity of the Gos-
pel of their Salvation, by the deceits that
are abroad, and the workers of Wicked-
ness, who labour with all their might to
darken the Counsell of God by words
without knowledge, Job 38.2. Prov.
21. 30. Satan you know hath alwayes
endeavoured to Counter-work the Dispen-
sation of God, ever labouring to make his
wicked Designs and Devices to be as like
the Truth of the Lord as possible, that
thereby he might keep back the Children of
men, from giving themselves up to the
Lord Jesus Christ; a notable Example
we have of this in Pharoah and his Sor-
cerers, who withstood with Signs
wrought by deceit, Moses, who
wrought by the finger of God: And
it is foretold to us, that like as Jannes
and Jambres withstood Moses, even
so shall the Truth be resisted, by some
that

Churches of JESUS CHRIST.

that would seem to have as beautiful a face for a while, as Truth it self; so that it will be hard to distinguish the one from the other, without abundance of the Spirit of Discerning: But this is Truths Character, it will have the Victory and Triumph, notwithstanding all the fierce opposition that it meets with, and the higher men and devils clime to overtop and over-master it, and to exalt themselves above it, the greater will be their fall, and their condemnation, and the manifestation of their madness and folly; for it shall be discovered as that of Janes and Jambres also was.

Now for as much as Errors and Delu- Sect. 2
sions are many, as Truth but one, I cannot make it my business at this time, to put into your hands an Advertisement and Discovery of them all; nay it is needless for me so to do, because generally that is done already: Notwithstanding I thought good to give you a description of one that is most dangerous, having perfect knowledge thereof, from the first springing of

AN EPISTLE to all the

it up in this our Nation, to this time ; and knowing how taking it is to many, because it seems to carry along with it a zealous Conversation, whereby many of you have been apt to think, that there is but one step betwixt it and Truth ; I have therefore very faithfully in this Book set before you the large and wide distance, that there is between the things herein opposed, and the Truth that you profess, that you may be warned to hold fast the Profession of your Faith without wavering, and not be drawn away with the floods of Iniquity, like dead Fish with the streams.

Sect. 3. *Many of you are apt to be too credulous, to that which seems to have a parcel of good words in its mouth, and is spoken against, and opposed by some ungodly men, not weighing things well before you embrace them, but letting your affections out-run your judgments ; Be therefore careful, and seek the Lord, depart from evil, be ever following that which is good ; For evil men understand not Judgment, but they that seek*

Churches of JESUS CHRIST.

seek the Lord understand all things,
Prov. 28. 5. *Try things out by the Scrip-
tures before the Lord, and seek his face
by Fasting and Prayer, and be sure you
be not drawn to Fasting without Prayer,
for that is dangerous.*

*You have been thoroughly Warned by Sect. 4:
the Servants of God, to beware of all
Whorish Worship, it would be a sad
thing, that for fear of her and her filthi-
ness, you or any of you, should run into
the Son of Perdition's Practises; O
what great need have you to be sober and
watch unto Prayer; I therefore your fel-
low Companion in the patient wait-
ing for of the coming of Christ, do
earnestly in all bowels of honest affection
in Christ Jesus, beseech you to handle the
Spirit, against which I here contend
roughly at the door; Is not the sound
of its Masters feet behind it? I am
pressed to this Work by many weighty
Considerations; you know how nearly I
am related to you, that you may not be
ensnared and taken in an evil net, while*

AN EPISTLE to all the

I by any means may through grace help and prevent it, is that for which the dispensation of God calls upon me; I have (though unworthy) been appointed by many of you for a defence of that Truth of the Gospel which you profess, and have had many a grapple with these Fore-runners of the Man of Sin, as well as with the Emissaries of the Whore; whereby I have the advantage to see into their deceits, and whose Servants they are, who say they are Apostles, and are not, but are Lyers; Therefore I am bound to make it known, to the end, that the Mystery of Iniquity may be discovered, and that the Christ of God may be magnified, his Truth advanced, his People established and confirmed; and also to prove if any hereby may be converted, and their Souls saved, that the Truth which is so much trodden down, as would make ones heart bleed to see it, might be made honourable.

Secd. 5. And not knowing whether ever I shall see you face to face, therefore I take this course

Churches of JESUS CHRIST.

course to discharge part of that Trust which is upon me, whereby I shew to you, and to every of you, the sad Principles of that Spirit of Antichrist, which now runs about Preaching up the Law or Light within, as also to and from it; wherein you may see the sad Consequences and Companions of that Doctrine; as also the Faith of Gods Elect, laid down and proved by the Scriptures, in opposition thereunto: In which is discovered, that all Righteousness rested in, which is not wrought by that God-Man, Christ Jesus, and made ours by Faith, is no better than Wickedness presumed in: That they which deny the Doctrine of the Son of God, and that deny his Person to be a distinct Person from all other Persons; do deny the Father also: That to them which Believe not in him, that is the only Son of God, Baptism in Water, Prayer, and Laying on of Hands, Breaking of Bread, & all other Ordinances of the New-Testament, must needs be as Shadows without substances, as Shells without kernels,

AN EPISTLE to all the
as Bodies without souls; for they deny
the Father, Son, and Spirit.

Sect. 6, It will not be your way therefore to
discourse this Spirit, about the Authority of Ordinances; the difference lies not
so much between them and us now, about
who should Preach, and what Ordinances are to be observed; but what is the
Doctrine that is to be Preached, and
what is that that is to be Preached to, &
which is the Christ that is to be Believed
in: Now they which do differ in these
Fundamentals, need not waste time about
other Points, which otherwise are
necessary to be discussed: I need not give
you a repetition here, of all that is in the
following Discourse; my main design is
to warn every one of you, seriously to consider
the following matter, and to beware
you hearken not to those pretended Preachers
up of the Light, whose Doctrine being
examined by the Doctrine of the
Scriptures, is found to be gross Darkness;
but if you shall not be warned, I
have as to this done my duty, your blood
will lie on your own heads. For

Churches of JESUS CHRIST.

*For my part, as I do not seek the Pa- Sect. 7.
tronage of the great and mighty of the
World, as I fear not their ignomy nor re-
proach; so I desire not their thanks nor
commendation; I have this to commend
to you, I wish I had you to commend also,
that your Practise were answerable to
your Principles; and then however some
do Preach up the Light within, I am
sure you would be the Light of the
World, Mat. 5. 14. I have not further
here to say to you, but to bespeak your
hearts, to beautifie the Truth which you
are made partakers of. Consider what I
say, and the good Lord give you a right
understanding in all things; remember
me in that intrest which you have at the
Throne of Grace: Farewell,*

Yours, to serve you in the Ser-
vice of our Lord Jesus Christ.

JOSEPH WRIGHT.

To



To all those that through Ignorance, are ADVERSARIES to the DOCTRINE of JESUS CHRIST, and to the Professors thereof: If you have not sinned that Sin unto death; Peace be unto you, and Peace be to your House, through the Grace of Jesus Christ the Prince of Peace.

Men and Brethren,

Sect. 1.

I Cannot pass any of you without a bitter sigh, lamenting your Ignorance, who do please your selves in reproaching others, not having the knowledge to discern betwixt one sort of Professors and another, but judge all alike; and if you get but a Scandal by the end, it shall not be suddenly laid down by you, nay many of you do wait for our haltings, and if but one do miscarry, you will be sure to say that they are all such, accusing all the Separated Congregations, which in this Nation have Separated from the Parish Assemblies,

The EPISTLE to the Reader.

blies, as Munster Baptists, and Followers of John of Leyden: whose Heresies notwithstanding we abhor, as also they were abhorred by the Servants of the Lord of that time, as may be seen in the History of this Iron Age; yea if any fals Doctrin or Practise hath risen up, many of you have laid it at our doors; as when that notorious, vile and abominable Practise of the Ranters did arise, O how were we, whose Souls do abhor all incivility, and unchast actions, branded with their lascivious wayes! and what an Odium hath been cast upon our Meetings, and wayes of Administring the holy Ordinances of the most holy and glorious God, which we have ever desired and laboured to observe, in a comely and decent manner; all which scorn and derision cast upon us, we well hope by our Conversations in a great part is wiped away; and with the help of divine Grace, we shall daily labour to keep a Conscience void of offence both toward God, and toward man, that the Worship which we perform to him, in his Christ may be approvable, and to you more acceptable.

Now as we have both by Preaching and Printing, declared our selves Non-Consentors to all the aforesaid Iniquities, and Unrighteous acts against God or man; in the
mean

Sect., 2.

The EPISTLE to the Reader,

mean time there hath risen up a most Pernicious Stratagem of Satan, whereby to delude the Children of God and men: The Doctrine and Practise is generally known, it is a Teaching up the Light within all Men, &c. I need not express my self in any other terms, although you have another Name for the conformists to that Notion, which I judge doth not so fully include it; and therefore I call them that are in Unity with that Principle, the Messengers of Antichrist, and the Spirit is his, and the Doctrine also; a clear description whereof you have in this Book.

Sect. 3. And although we have both Preached and Printed against this Device of Satan, and have born Witness very much against this Delusion; yet so simple are some, both People and Teachers, as to rank us with them, as Co-partners, and such as are espoused to that Doctrine, which Teacheth up the Law or Light within all Men, &c. But the Lord knows it, and so shall you one day, if you shall not believe it now, That to entertain such a Doctrine, would be to commit a Rape not only upon our very Consciences, but also upon our meanest Principles; and it is no small grief to us to bear the least tittle of their Inventions, neither do we either Preach or Practise any thing at all as from them:

And

The EPISTLE to the Reader.

And to take off all your Suspitions, and to resolve even those things in which you your selves are in the dark, as also to quit our selves, in preventing your ruin by that deceit, as we in some measure have done by those Opportunities which we have had; Even so now, I who am very insufficient to satisfy your curious eyes and ears, do yet in the behalf of Christ my Lord and Master, his Truth and People, communicate these Considerations following to your view, which as you stand opposite to that Spirit against which I contend, I doubt not but you will entertain with welcome; but where the weight that I bring out of the Sanctuary, to shew the lightness of their Imaginations, doth threaten the discovery of your gross inventions, and doth grate upon your Professions, it is like that I and my Book to, may be shut out of your hearts and hands; but this I value not, neither do I care what becomes of my Name, or Repute in the World, so the Cause of Christ be declared, and his Truth cleared from the filth, which is and hath been cast upon it.

And whether you will hear, or whether you will forbear, as your selves will feel the benefit or loss; so I tell you honestly, and from my very heart, that I cannot rejoyce in any

Seet. 4.

The EPISTLE to the Reader.

any thing on this side Christ more, than in seeing Sinners Converted unto him, and rightly settled in Faith and Practise, &c. And I hereby warn every one of you to look to it in time, and look into the matter following, & desirous to see thereby the Estate of your own Souls, as well as the state of the Controversy between them & us; and where thou art hit & touched in thy heart and conscience, I pray thee who ever thou art oppose not; I desire unfeignedly, that those that shall see or hear the matter herein contained, might feel something (though secretly whispered) of Divine and Everlasting Concernment, that the good Lord may have the Glory in thy Conversion and Salvation; is and shall be the earnest and continual request of my Spirit.

JOSEPH WRIGHT.



To all them that Teach up the
*Light within all men, as that which
is sufficient eternally to save them :*
If Mercy may be by you enjoyed,
it is the desire of an hearty Well-
willer of your Souls, that in the
Grace of Christ, once more ten-
dered unto you, that you may ob-
tain it.

T Hou art the Party to whom at Sect. 1.
*this time I am desirous to speak,
although thou dost not owne the
name by which thy Notion is by
some distinguished ; the which I do not
mention, having not so much to do with thy
Name, as thy Spirit ; nor with one or two
of you, as with all. Moreover, I know that
that Name doth not so well besit thee, as
that which I have endeavoured to distin-
guish thee by.*

One reason why I publish this Piece, is, Sect. 2.
*because I could never have a fair dispute
with thee, but one reviling term or other*
B
thou



• An Epistle to all those, that
thou hast cast upon me : Another reason is,
to shew to thee what little Union there is
betwixt thee and Truth : Another is, to
set before thee, and all men, those pernicious
Principles which thou holdest, although
thou seemest to set such a fair glosse on them.
Another is, truly to state the difference
which is betwixt us, that we may not be
disputing about Ordinances, when the difference
is about the substance and foundation
of all Generations that shall be saved. Another
is, to shew unto all those who would
have us to own you for Christians, and joy
with you, the reason of our not consenting
thereunto. Another is, to signifie unto all
the danger that is in following thee, before
they be caught by thee. Another is, to warn
the Churches of Christ that they suck not
thy Principles, nor so much as bid thee, God
speed; seeing thou bringest not the Doctrine
of Christ. Another is, to arm them against
thee, that thy design upon them may be blasted.
Another is, to set before thee thy way
and the end which it will bring every man
unto that walketh in it; the which thy detestable
blasphemies, that Preachest up the
Light within all men, are contrary to the
Doctrine and Person of Jesus Christ; making
Christ

Teach up the *Light* within all men.

Christ to be only a power in every man, which is his Justification ; And much more of thy erroneous Doctrine I could rehearse, but it is wearisom, and might, as hath been said in the like case, rather be wondred at, than confuted : But seeing Satan in his Instruments hath transformed himself into an Angel of light, thereby to deceive the hearts of the simple ; for their sakes I must speak something to thee, because thou bringest some texts of Scripture, which thou wouldest perswade people doth make for thee, as some have done, Rom. 2. 14, 15. thereby opposing Faith in the Man Christ Jesus, and his sufferings ; and from that Scripture confidently affirming, that those Gentiles there mentioned knew not the Man Christ Jesus, which we believe in, nor did believe on him, yet kept the Law, and were thereby justified before God : And because the Scriptures which thou alledgeest to colour thy deceits, doth declare unto us a Christ, therefore thou sayest, that that is the Christ, to wit, the Work of the Law written in the heart ; for although thou sayest not, that any can be saved without Christ, yet thou intendest nothing lesse, than that any are saved through the purchase of the blood of that Christ, who

An Epistle to all those, that
is God and Man, apprehended by Faith ; for
this thou reckonest to be erroneous, although
it be the Foundation of all Generations that
shall be saved.

Sect. 3. Now I know not whom I shall by this
writing offend, but such as are averse to
Truth : for one cannot defend the Truth,
but he shall offend its opposers. But this I
assure thee of, thou wilt not rightly under-
stand me, if thou takest any thing herein
delivered otherwise, than from a lover of
God and man. I have set down those thy
Principles which I have good proof to be
thine, that Preachest up the Light within
all men, &c. which if thou dost not own,
and dost except against any thing, either by
Word or Writing, and say that I wrong thee
in alledging such things ; My Answer is,
many of them are thy own, known suffici-
ently by thy words of mouth, and all the rest
too, for otherwise they would not be dispersed
in thy Books, the which thou wouldest not
publish if thou didst not approve of the Do-
ctrine contained in them. And I heartily
wish, that all that shall have to do with thee
about any thing here declared, which thou
shalt be ashamed of, that they would re-
quire thee by Writing, to publish thy abhor-
ring

Teach up the *Light* within all men.

ring thereof; and if any of thy followers do
testifie their abhorring of those things, with-
out secret evasion or mental reservation, I
shall be glad; if not, let them be content
(as one said) to be called his Disciples whose
discipline they follow.

I further declare my forwardness to en- Sect. 4.
ertain any honest and fair Dispute with
thee about these things, taking them in or-
der; but I shall not take any one Writer that
is not a known Leader of this Notion of the
Light within, &c. to be worth my saying
any thing unto, in reference to what I here
say; neither shall I take notice of any one
writing against what I charge thee with,
that is filled with revilings, that doth give
railing language, and put things off with
lies, &c. I shall only receive a sober Anta-
gonist, or else expect your renouncing your
Errors, repenting, believing and obeying the
Gospel.

Joseph Wright.

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A

TESTIMONY

For the Son of Man, and against the
Son of Perdition.

CHAP. I.

*Wherein it is laid to the charge of those
that Preach up the Light within all men,
That they do deny Jesus Christ; which is
proved by their making no mention of his
death for the sins of the world; by their
not gathering Men and Women into fel-
lowship with him by Faith; by their set-
ting up Works for Justification; and by
their neglect of Self-denial: against
which is testified the Faith of Gods Elect,
concerning the Person of Christ, his Death
and Resurrection, and Reconciliation there-
by, with Faith therein, for Righteousness,
Sanctification and Self-denial.*

1. **T**HE first thing that I lay to thy Sect. 1.
charge, whosoever thou art that
Preachest up the Light within all men, re-
quiring

B 4

A Testimony for the Son of Man,

Chap. 1. quiring all People to mind the Light which is within them ; is this , That thou dost deny that Christ which dyed at *Jerusalem* out of every person of man, but his own, & in self so doing deniest Jesus Christ come in the flesh ; and thy spirit is the spirit of Anti-christ, notwithstanding all thy pretended zeal, &c. which I prove against thee as followeth :

Sect. 2. First, Because in all thy Preaching, Teaching and Declaring, thou never makes mention of Christs *dying* for the *sins* of the *World* ; nor that he *tasted death* for every *man* , thou art altogether silent in this Doctrine of *Christs dying for man* in the *body* of his *flesh*, and out of all other men, to *Redeem man unto God* , and to *save him from his sins* ; which ought to be taught and preached first of all to sinners and unbelievers, to beget Faith in them, and Repentance unto life, 1 Cor. 15. 3. and 4. But thou dost altogether press every Man and Woman to look to the Light within them, telling them that that will shew them all sin and iniquity, and will lead them out of it , and eternally save them, if they be guided by it.

Sect. 3. Secondly, Because as is thy word of mouth, even so is thy writings, for amongst them all and in them all, there is not one line which

which teacheth that Christ did die for the Chap. 1.
sins of the world, and freely laid down his
life as a ransom for sinners, or offered him-
self a Sacrifice to God, upon that Cross on
which he was crucified at Jerusalem, in
his own body, and out of every man else,
thereby to reconcile both Jew and Gentile
unto God by his own blood, shed in his own
body, Ephes. 2. 13, 16. Col. 1. 20, 21.
which is such a truth of such concernment,
that whoso preaches it not, doth not preach
the Gospel of Christ, nor lay the founda-
tion which is the true and pretious Corner-
stone, yea, the foundation of all Generations
that shall be saved; For no other foundation
can any man lay, than that which is laid,
even Jesus Christ, and him crucified: the
just dying for the unjust, that he might
bring us to God, being put to death in the
flesh, but quickned by the Spirit, 1 Pet. 3. 18.
who his own self bore our sins in his own bo-
dy on the Tree, that we being dead to sin,
should live unto Righteousness; by whose
stripes onely we can be healed, 1 Pet. 2,
24.

Thirdly, Because thou dost not gather Sect. 4.
men and women into communion with
Christ by Faith, teaching them to believe
in Jesus Christ & him crucified, out of them,
and

Chap. I. and in his own body, for their sins and iniquities; by which Faith every true Believer being justified, hath Peace with God through our Lord Jesus Christ; by whom as the Apostle teacheth, *Rom. 5. 1, 2.* *Whereby we have access by Faith into this Grace, wherein we stand and rejoice in Hope of the glory of God,* see *Rom. 4. 16. Rom. 11. 6. 2 Cor. 1. 24.* But on the contrary thou gatherest by Works, never questioning whether thy Profelytes believe in Christ that dyed at *Jerusalem*, by whose Death and Resurrection Believers do receive Reconciliation and Justification; I say, by Works thou gatherest and not by Faith, warning all people to look to the *Light within them*; and they which own this thy Doctrine, and walk and work according to it, thou ownest and none but such, nor takest to be such as are either taught or gathered by thee, the which thou receivest; although as touching the Faith in Christ Jesus, they are as ignorant as Heathens, and are absolute Infidels, which I have proved many a time by Discourse with thy followers; Therefore in that thou gatherest by Works, and not by Faith, making them Heirs, which are onely Workers, and not Believers, thou makest *Faith void*, and the *Promise*

And against the son of Perdition.

5

to them which do believe of none effect, Chap. 1.

Rom. 4. 14. by which it is evident, that thou gatherest not in the Name of Christ, nor with Christ; and therefore art no true and right Gatherer, but a scatterer abroad; thou art not with Christ, but against him, and art led by the spirit of Antichrist.

But in the Name of the Lord Jesus Christ *Sect. 5.* which died at *Jerusalem*, I affirm against thee, that there is no Salvation in any other but in Jesus Christ, and him crucified for the sins of the world; and that by the merit of his Death, and by the power of his Resurrection, done and acted out of every other man, and in his own Person, is Justification and Salvation, to be obtained through Faith, *Rom. 5. 10.* For there was a necessity that Christ should suffer, and rise again the third day, for the Justification of all them that believe in him, *Luke 24.* from ver. 22. to 48. And they which do not know this, know nothing at all, as even *Caiaphas* the high Priest doth declare, as it is written, *John 11. 49. &c.* And one of them named *Caiaphas* being high Priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should dye for the People, and that the whole Nation perish

Chap. 1. *not : and this he spake not of himself, being high Priest that year, he Prophesied that Jesus should dye for that Nation, not for that Nation onely, but also that should gather together in one, the Children of God that were scattered abroad. Behold how ignorant they are that know not that Jesus Christ ought to suffer death for the People, which else had all perished, and had all remained scattered, had not he gathered together in one the Children of God that were scattered abroad; as verse 50, 51, 52. The loyal high Priest did Prophesie much better, than these pretended Preachers upped the Light within, &c.*

Sect. 6. But as no sin could be done away without shedding of blood, and death, continually and visibly, *Heb. 9. 15, 22. and 10. 10.* So that it is no other offering, but that of Jesus Christ, once offered, through which of sinful man by Repentance and by Faith he can have Salvation; 'tis not a Christ offered daily, as the Papists teach; for then must he often have suffered since the foundation of the world. But now according to the Apostles Doctrine, Once in the end of the world hath he appeared, to put away sin by the Sacrifice of himself; and it is appointed for all men once to die, but

After this the Judgement ; So Christ
as once Offered , to bear the sins of ma-
; and unto them that look for him shall he
appear the second time without sin unto Sal-
vation , Heb. 9. 26, 27, 28. Who his own
elf bore our sins in his own Body on the
Tree, 1 Pet. 2. 24. even in that very Body
which he had prepared him, Heb. 10. 5.
which was born of the Virgin called Mary,
Mat. 1. 18. that mortal visible Woman
which was espoused to that particular man
called Joseph , which Child the Wise men
came to see, Mat. 2. 11. who was Circumci-
sed the eight day, Luke 2. 21. that very Child
Jesus which Herod sought to destroy , but
it was prevented of his purpose by his flight
into Egypt, according as Joseph and his Mo-
ther were directed by the Angel; who about
the thirtieth year of his age was Baptized
of John the Baptist, in that external River
called Jordan, Mat. 3. 15. upon whom the
Spirit of God did visibly descend ; who
walked up and down in the Land of Judea,
Samaria and Galilee , in the City of Jeru-
salem, and in divers other Cities and Places
thereunto belonging , doing good , working
Miracles , healing them which were out-
wardly lame , and inwardly oppressed of
the Devil ; for God was with him , Acts

Chap. I. 10. 38, 39, 40. Notwithstanding Judas betrayed him with a Kiss, and sold him for thirty pieces of Silver; whom the Rulers and high Priests did take and judge, and hanged him upon a Tree without the Gate of the City Jerusalem; whose side was pierced with a Spear, out of which came blood and water, as it is written, *John 19. 34.* And he that saw it bore Record, and his Record is true, and he knoweth that he said true, that ye might believe; whom Joseph of Arimathea begged, and took down from the Cross, and laid him in his own Sepulcher in a Garden, ver. 38. 42. over whom the Rulers set a Watch; notwithstanding which God raised him from the dead the third day, and loosed the pains of death because it was not possible that he should be holden of it, *Acts 2. 24.* which to keep from being known, the high Priests gave to the Watch-men money, to say that his Disciples came by night while they slept and stole him away, *Mat. 27. 66.* and 28. 11, 12, 13, 14, 15. Which very Jesus did first appear to *Mary Magdalen*, out of whom he had cast seven Devils, *Mark 16. 9.* and next unto his Disciples in the place where he had appointed them to meet him, who was with them for the space of forty days,

ayes, speaking to them the things appertain-
ing to the Kingdom of God, giving Com-
mandments through the Holy Spirit unto the
Apostles whom he had chosen, *Acts 1. 1,*
3. Yea, this very man Christ Jesus is he
that gave himself for our sins, that he might
bring us to God, *Gal. 1. 4.* *1 Peter 3. 18.*
that washed the Congregation of the faithful,
Rev. 1. 5. from their sins in his own blood;
that made Peace through the blood of his
Cross, and Reconciliation in the Body of
his flesh through Death, *Col. 1. 20, 21, 22.*
which death he tasted for every man, *Heb.*
2. 9. and gave himself a Ransom for all
to be testified in due time, *1 Tim. 2. 6.*
Yea, God was in that one man Christ Jesus,
Reconconciling the world unto himself, not
imputing their trespasses unto them, but made
him to be sin, who knew no sin, that men that
were sinners, might be made the Righteous-
ness of God in him, *2 Cor. 5. 19, 21.* So
that onely in this man Christ Jesus is Salva-
tion, neither is there Salvation in any other,
for there is none other Name under heaven
given among men whereby we must be saved,
Acts 4. 12. and this is he that whosoever be-
lieveth in, shall receive remission of sins, *Acts*
10. 43. and in whose Name Repentance and
Remission of sin should be Preached among
All

Chap. 1. All Nations, Luke 24. 47. But,

Sect. 7. Fourthly, Thou which Preachest Rig
That all men should mind the Light which int
is within them, dost deny the Christ of Go the
which dyed at *Jerusalem*, because thou Go
hast said to me, when I have made as large esta
a confession of Christ as I now have done sub
That I am Ignorant of Christ, &c. Now Go
if I be charged that I am Ignorant of Christ all
when & at such a time as I have declared & thi
testified of him according to the Scriptures, bro
it doth evidently appear, that thou dost not of
own this Christ which I here confess; and tha
thou dost hereby plainly declare, that he Re
whom thou acknowledgest to be Christ, is it
not this Christ; & therefore he must needs be ce
Antichrist, & thou art led by the spirit of him, of

Sect. 8. Fifthly, Thou deniest Christ that died ca
at *Jerusalem*, because thou dost not teach in
persons to believe, that by that very death vi
of Christ which he suffered truly and visibly lo
at *Jerusalem*, out of all other men, and in w
his own body, is the *Reconciliation* of the ne
world unto God, Rom. 5. 10. 2 Cor. 5. 19. hi
and because thou dost not teach, that that is
Righteousness which was done and fulfilled fo
in that one Body of Christ, and out of the in
bodies of all other men, is that which Men
and Women should onely look upon as the th
merit

meritorious cause whereby they are made Righteous before God through faith, as the instrumental cause thereof; but thou (like the Jews, Rom. 10. 3.) being ignorant of Gods Righteousness, and going about to establish thine own Righteousness, hast not submitted thy self unto the Righteousness of God. But I say and testify in the Lord, that all Righteousness whatsoever below or on this side that Righteousness, which was brought forth and fulfilled in that one body of the flesh of that one Man Christ Jesus that died at Jerusalem, will never make Reconciliation to God for one sinner; yea, it will fall short of doing that Office, and cease for ever of being the Righteousness of Life. Neither is it as thou teachest (that thou callest thy self a Preacher of the Light, &c.) in the Justification of a sinner before God, viz. by the Works of the Law, or by following the Light within; for they both will condemn, not justifie: but a poor sinner stands justified before God, freely by His Grace through the Redemption that is in Christ Jesus, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare His Righteousness for the remission of sins that are past through the forbearance of God. See Rom.

Chap. 1. 3. 23, 24, 25, 26, 27, 28. But this Doctrine of Justification by the Grace of God through the Redemption that is in Christ Jesus, unto, and upon all them that believe, whose *Faith* is imputed to them for *Righteousness*, and whose iniquities are forgiven, and whose sins are covered; Thou art a stranger unto, which notwithstanding is the Doctrine of the Apostle *Paul*, *Rom.* 3. 22 and *Rom.* 4. 3, 4, 5, 6, 7, 8, 9.

Sect. 9. Sixthly, Thou deniest Christ which died, &c. because all such as follow after thy Doctrine, do not deny themselves, as he hath taught they should; thou makest shew of Sin-denial, but Self-denial thou dost not practise: but Self must be denied and Self-Righteousness, which is of the Law; yea, when men have done all whatsoever they are commanded, they are then to say with humble hearts, they *have done but what was their duty*, and that they are *unprofitable servants*. I say, to deny ourselves, and self-righteousness, accounting but *dung*, that we may win Christ, and be found in Him, not having our *own righteousness*, which is of the Law, but that which is through the Faith of Christ, the *Righteousness which is of God by Faith*: this is the way to true blessedness, as the Apostle taught

teacheth, *Philip. 3. 8, 9.* But this laying Chap. I.

low Self, and onely resting upon Christ by Faith thou canst not away with ; therefore thou art in Self-exaltation in the highest degree, only thou coverest this with a fair pretence, by putting pretended Sin-deniall for Self-denial ; and hereby is many a poor Soul miserably deceived by thee : but thus saith the Word of the Lord, *Rom. 3. 20.* Therefore by the deeds of the Law shall no flesh be justified in his sight ; for by the Law is the knowledge of Sin. And *Gal. 3. 10, 11.* For as many as are of the works of the Law, are under the Curse ; for it is written, Cursed is every one that continueth not in All things that are written in the Book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident ; for the Just shall live by Faith. Behold, saith the Prophet, *Habak. 2. 4.* His Soul that is lifted up, is not upright in him ; but the Just shall live by Faith.

To which Justification by Faith in the Blood of Christ, thou that placest pretended Sect. 10. Sanctification in the stead and place of Justification, art a stranger ; and herein it will appear, that although thou seemest to have a Zeal of God, yet it is not according to Knowledge : for thou sayest so far only as

Chap. I. the Creature is brought out of the filth of this World, and to leave sin, so far only is he justified before God; whereas the Scripture saith, *Rom. 4. 5, 6, 7.* But to him that *Worketh not, but Believeth on him that justifieth the Ungodly, his Faith is counted to him for Righteousness*; even as David also describeth the Blessedness of the man unto whom God imputeth Righteousness without Works, saying, *Blessed are they whose Iniquities are Forgiven, and whose Sins are Covered: Blessed is the man to whom the Lord will not Impute Sin.* So that God justifieth the Creature while it is in its Sins, in its Blood, *Ezek. 16. 6.* by the pardon thereof, upon Repentance and Believing the Gospel, which Believing is Imputed to us for Righteousness, as it is written, *Rom. 4. 3.* Abraham Believed God, and it was counted to him for Righteousness: And although Repentance toward God, and Faith toward our Lord Jesus Christ, *Acts 20. 21.* be requisite in order to every Sinners Justification; yet is Justification an Act of God, *Rom. 8. 33.* whereby he free'y by his Grace, through the Redemption that is in Jesus Christ, doth acquit from guilt of Sin the Repentant Believer, not Imputing his Sins to him, and
account

And against the son of Perdition.

15

Chap. 1.

accounting his Faith to him for Righteousness, See *Rom. 3. 23, 24, 25, 26.* Yea, to Believe as a Sinner, while under the guilt of Sin, and thereby lyable to the wrath of God, *Rom. 3. 19. Gal. 3. 10. Ephes. 2. 3.* that God hath received such absolute Satisfaction by the Sufferings of Jesus Christ in his own Body upon the Cross, without the Gate of *Jerusalem*; That he that Repenteth and Believeth the Gospel, is wholly acquitted, his debt discharged fully and freely through his Blood; this is the way to be justified before God: So that the main ground and reason why we that Believe, should be holy in all manner of Conversation, in this present evil World, is, because we are not our own, but are bought with a price, even with the precious Blood of Jesus Christ: Therefore ought we to Glorifie him in our Bodies and in our Spirits, which are his, *1 Cor. 6. 20,* And so ought we to live to him, that dyed for us, and rose again, &c. *2 Cor. 5. 15.* That seeing Christ dyed for our sins, we ought not to live in them, but to die to that which he dyed for; and as he was Crucified for our Iniquities, So they that are Christs, do Crucifie the Flesh, with the affections and lusts; lest they joyn with his Enemies, and provoke his anger against them;

Chap. I. them ; and as the Apostle *Peter* teacheth,
 I Pet. I. 14, 15. As obedient Children,
 not fashioning your selves according to the
 former lusts in your Ignorance, but as he
 which hath called you is holy, so be ye holy
 in all manner of Conversation ; Because
 it is written, Be ye holy, for I the Lord your
 God am holy, Levit. 19.2. But,

Sect. II. Seventhly, In that thou layest aside this
 God-glorifying Doctrine, of *Christs* free
 Reconciliation of Sinners to God by his
 Death, out of, and without themselves ; and
 of Gods Justification of the Ungodly, by the
 Remission of their Sins upon Repentance &
 Faith : It appears, that with the High-
 Priests, Elders and Scribes of the Law, Acts
 4. 5, 6, 10. the Preachers up of the *Light*
within, do set at nought that precious and
 tryed Stone, which is the Head of the Cor-
 ner, and the Foundation of all Generati-
 ons that shall be Saved ; yea that Rock
 of Ages upon which the Congregation of the
 Faithful are built ; which is not the Rock
 of these Legallists, their Preachings and
 Printings being Witnesses ; see Deut. 32.
 31. For in as much as the *Light within*, is
 no other than the work of the Law written
 in the hearts of the Gentiles, Rom. 2. 14, 15.

It is evident, that these Preachers, are Prea. Chap. 1.
chers of the Law, not of the Gospel; to
which with those *Jews* and *Greeks* mention-
ed, 1 Cor. 1.23. they are such Adversaries,
that the Preaching of *Christ Crucified*, is to
them both a *Stumbling Block* and *Fool-*
ishness, while unto them which are Called,
Christ is the *Power of God*, and the *Wis-*
dom of God. Oh how great and glorious is
the Power of God in the work of Redemp-
tion, by the Sufferings of *Jesus Christ*! Oh
the depth of the *Riches* both of the *Wis-*
dom and *Knowledge of God*, which the
proud in Spirit know not, as the Prophet
David teacheth, *Psal. 114*. The Wicked
through the pride of his *Countenance*, will
not seek after God, God is not in all his
thoughts; but as saith the same Prophet,
Psal. 69. 32. *The humble shall see this and*
be glad; and your heart shall live that seek
God.

The humble do see themselves in a lost *Sect. 12*
and undone Estate, by reason of Sin, which
they and all the world are guilty of, by the
Sentence of the righteous Law of God, they
are so broken in their spirits, finding them-
selves under the Curse of the Law. *Gal. 3. 10*
That as *Christ* teacheth concerning the pe-
netant Publican, *Luke 18. 10*. thinking them-
selves

Chap. 1. selves not worthy to lift up their eyes to Heaven, do smite their breasts, saying, God be merciful to us Sinners; while the proud Pharisee rejoycing in himself, and in his own Righteousness of the Law, (like those that now Preach up the *Light within*) exalteth himself, saying, *God I thank thee, I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.* Oh with what affection doth the Repentant Believer receive Jesus Christ! Oh how precious is the Blood of Sprinkling to him! *Heb. 12. 24.* Which the proud *Legalist, Pharisee, Papist,* and pretended Preacher up of the *Light within*, do trample under their feet.

Sect. 13

Even as *Water* is to a *thirsty Land*, *Psal. 143. 6.* or to the *panting Hart*, *Psal. 42. 1.* which being at the point of death, except it be refreshed by the *Water Brooks*, doth expire; So is it with the poor Believer, who finding himself beset on every side, with the guilt and burthen of his Sins, which he not able to bear, flees from, but is still pursued with the guilt thereof, until he meets with Christ, who sets him free from the guilt, and takes away the burthen of his Sins, giveth him assurance of peace with God, through the Satisfaction which he hath made to his
Justice,

Justice, by the Sacrifice of himself for all his
Sins that are past; and requiring this late lost
Creature now to follow him, he bringeth
him to his Fathers house, makes him a Son
of God by Adoption, and giveth him the
holy Spirit, whereby he may both know
that God is his Father, and be enabled to
serve him in newness of spirit; promiseth
him that *his Grace shall be sufficient for him*,
to relieve him in all his Temptations in this
world, and that by his Mediation with
God, he will so secure him from the Calum-
nious Accusations of Satan, that he shall
not be able to lay any thing to his Charge
in the Court of Heaven; and now requiring
him to be faithful to the death, assureth
him that he will give him the Crown of life.
Oh what glorious Grace is this! Oh how
is he that was Sentenced to death, and pur-
sued with the Executioners thereof (meeting
with Jesus Christ, and being by him not on-
ly delivered from the power of his Pursuers,
but also intituled to Everlasting Life) re-
freshed and comforted! who is able to ex-
press the consolation of the water of Life,
John 4. 10. which Jesus Christ gives to re-
fresh the fainting Spirits of those he meets
with, that while they flee from sin, are
pursued with the Law, Sin and Death, and
are

Chap. 1. are never able by all the strength they have to deliver themselves from the power of their Enemies, until Jesus Christ interpose with the might of his power, & relieve them by his grace; delivering the poor broken in spirit, that are pursued with the guilt, power and wages of Sin, from the Law, Sin and Death, speaking peace to them in the pardon of their sins, sprinkling his Blood upon their spirits, to cleanse them from the guilt thereof; and giving them the holy Spirit *John 7. 37, 38, 39.* to strengthen them against the Reigning power of Sin, and thereby intituling them to life Everlasting, and to the deliverance from the wages of Sin, which is Everlasting Death.

Sect. 14 Oh how contrary is the Doctrine of the Gospel, to the Doctrine of those that Preach up the *Light within all men*, as that which (though it be but the work of the Law, *Rom. 2. 15.*) is sufficient in the opinion of these followers of the *Romish Synagogue*, to lead out of all Sin, and eternally to save; and therefore contrary to the practice of the Apostles, who direct unto Christ all the weary and heavy laden with sin; with, *Behold the Lamb of God, which taketh away the Sins of the World, John 1. 29.* These Messengers of Satan, lead all such as follow them,

em, from Christ to themselves, setting up Chap. I
themselves under pretence of the *Light with-*
and rejecting that which is indeed the
ight, viz. the Word of the Prophets, of
Christ, and of his Apostles, 2 *Pet.* 1. 19.
which is written in the Scriptures of Truth,
Dan. 10. 21. they set up that which is in-
deed the Darkneſs of this world, the Tra-
ditions of men, the Doctrines of the *Romiſh*
Harlot, and other Adverſaries to the Do-
ctrine of the Gospel, which they deliver by
word of mouth, and diſperſe in their written
Books and Pamphlets.

CHAP.

CHAP. II.

Wherein is shewed, That the Doctrine these that call themselves Preachers and to the Light within all men, is according to the Doctrine of Jesus Christ expressed in the Scriptures of Truth, neither concerning the Person of Christ, nor the Father, Son and Spirit; nor the Light, nor the Ordinances of Christ, nor the Resurrection of the Dead, nor the Coming of Christ, nor the End of the World: Also the Doctrine which is according to Godliness, as it relates to the Particulars, is here manifested.

THe second thing which I lay to the Charge, which teachest that People should be guided by the *Light* which *within all men*; is, That thy Doctrine is not according to the Doctrine of the Scriptures neither concerning the Conception of Jesus Christ, nor the Divine Being of the Father Son and Spirit, nor the Light, nor the Ordinances of Christ, nor the Resurrection of the Dead, nor the Coming of Christ, nor the End of the World; and therefore thou art led by the Spirit of Antichrist.

Sect. 2. First, Because thou dost not confess, that

by vertue of the Holy Spirit, his coming up- Chap. 2.
on, and the Power of the Highest his over-
shadowing that visible woman called *Mary*,
that that man Christ Jesus was conceived of
the Holy Spirit, and made of the Woman
without her knowing of man; and that he is
the only begotten Son of God, both accor-
ding to the Spirit of Holiness, *Rom. 1. 3, 4.*
and also as he is a man of flesh and bones;
and that there is none, nor can be any, that
is the Son of God in that sense, that that
God-man Christ Jesus, was, and is the Son
of God, from and to all Eternity, according
to the Spirit of Holiness; and also in the ful-
ness of time according to the flesh, *Gal. 4. 4.*
I say, because thou dost not own this Person,
which I here speak of, to be the only begot-
ten Son of God, and no other but he in all
the world beside; Therefore thou art de-
ceived, and art a Deceiver; for thou sayest
not, that the flesh and bones humane, Soul
and Spirit of that man, which was born of
Mary the Virgin, in Personal unity with the
Divine Nature, the Son of God according
to the Spirit of Holiness, is the Christ; but
thou making no mention of the humane
Nature, that which thou callest the Christ
is the Seed, Spirit or Light, in that man
which was born of *Mary*; which Seed ac-
cording

Chap. 2. according to its measure is also in all men, and is Christ as well as it, according to thy Doctrine: Now though it ought not to be denied, that the Spirit of Holiness is that Person which was born of *Mary*, the Son of God by eternal Generation; it ought to be acknowledged, that the humane Nature also of that Person which was born of *Mary*, is the Son of God by temporal Generation; and yet there are not two Christs, but one, for as much as the Spirit of Holiness, and the humane Nature is one in Personality; and the Apostle *Paul* teacheth to this effect, *1 Tim. 2. 5.* *there is (saith he) one God, and one Mediator between God and man, the man Christ Jesus; who is indeed both God and man in one Person, and so is no other Person in the whole world beside him, see Gal. 3. 20. Mat. 16. 13, 16, 17.* So that if the Spirit of Holiness only in that man which was born of *Mary*, is the Son of God, and the Christ which dyed; then it follows that the Son of God according to the Spirit of Holiness dyed, which is contrary to the Scripture, *1 Pet. 3. 18.* which teacheth that *Christ was put to Death in the flesh but quickened by the Spirit; which at his death he yielded up, Mat. 27. 50.* which

the Spirit of his humane Nature, which he Chap. 27
commended into the hands of his Father,
Luke 23. 46. And if this be the Opinion
of all that Preach up the *Light within*, &c.
viz. That the Spirit of Holiness in that
man which was born of *Mary*, is only the
Christ, and not the flesh and bones humane,
soul and spirit; then they must hold, either
that Christ dyed not, or that the God-head
dyed, which is Blasphemy against the eternal
Being of the Father, Son, and Spirit, which
though three in Person and Office, yet are
one Divine and Eternal Essence, and inde-
pendant Being, see 1 John 5. 8.

But thus saith the Spirit of Truth, 1 John Sect. 3.
2. 22, 23. *Who is a lyer but he that denieth
that Jesus is the Christ; he is Antichrist
that denieth the Father and the Son; for
no man knoweth the Father save the Son,
and he to whom the Son will reveal him,*
Mat. 11. 27. Therefore according to the
Apostles Doctrine, Acts 2. 36. *Let all the
House of Israel know assuredly, that God
hath made that same Jesus which they cru-
cified at Jerusalem, by the Sentence of Pon-
tius Pilate the Governour, both Lord and
Christ:* And as the blessed Apostle John
teacheth, 1 John 4. 1, 2, 3. *Let us not be-
lieve every Spirit, but try the Spirits whe-
ther*

Chap. 2. ther they are of God, because many false Prophets are gone out into the world; here by know ye the Spirit of God, every Spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is the Spirit of Antichrist, whereof ye have heard that it should come, and even now already it is in the World. Now as it is manifest, that to confess Jesus Christ come in the flesh, is rightly to confess his Person and Office, and rightly to confess his Doctrine; So it is apparent, that many profess so to do, and yet come far short thereof. There is a vast difference between the Servants of Christ, and the Subjects of Antichrist: When the Jews sent Priests and Levites to John, to ask him, who art thou? he confessed, and denied not, but confessed, I am not the Christ, John 1. 19, 20. But on the contrary, Christ himself testifieth concerning the Deceivers of the last times, *Malco* 24. 5. saying, *Many shall come in my name saying, I am Christ, and shall deceive many.* What do they less, that being demanded *Who is the Christ*, direct not the Inquirer to the true Christ, as John did, with *Behold the Lamb of God, which taketh away*

the Sins of the World, John i. 29. but Chap. 2.
contrariwise unto themselves, under pretence
of a *Light within all men*, to hear their Do-
ctrine of Falshood, and receive their spirit
of Delusion; what do they less than say, *I*
am Christ, which say, *I speak to the Light*
in thy Conscience, which shall eternally wit-
ness Me: Me, what mean they by this
word *Me* which they say is eternally to be
witnessed? Is there any thing that is eter-
nally to be witnessed or acknowledged, but the
Eternal God, and his Everlasting Son Jesus
Christ, who is according to his Eternal Spi-
rit without beginning and without end? As
for themselves, are they any other than mor-
tal sinful Creatures, that not only transgress
Gods righteous Law, but also despise the
glorious Gospel of his dear Son Jesus Christ,
whose Promises they imbrace not, whose
Commandments they keep not, whose
Threatnings they fear not, and whose bles-
sed Person they acknowledge not? Do they
confess the Person of Christ? Do they con-
fess him to be come in the *Flesh*, that only
say he is come into their *Flesh*, a base No-
thingless. John saith in his Gospel, Chap.
i. 30. *This is he of whom I said, after me*
cometh a man which is preferred before
me. But how do these Blasphemers pre-
fer

Chap. 2. fer Christ before themselves, that distinguish not his Person from their own, and apply that which belongs to his Person unto theirs, that reject his Doctrine of Salvation, and set up their own Delusion of Destruction, that contemning the threefold Office of Christ *King, Priest and Prophet*, in direct opposition to it, exalt and set up an inherent Righteousness of the Law, which they endeavour to maintain, that all men may attain unto by following the *Light within them*, which is no other than the Works of the Law, as hath been shewed from *Rom. 2. 15.* And the Apostle teacheth, *Gal. 2. 21.* That *Righteousness come by the Law, then Christ is dead in vain.* So that according to the Apostles Doctrine, *Christs Priestly Office* whereby he was a *Sacrifice for the Sins of the World*, is made void by those that set up a *Righteousness of the Law.* And if we consider of what nature a *Law-Righteousness* is, which, according to the Apostles Description, *Gal. 3. 12.* is *not of Faith, but the man that doth them shall live in them.* And Christ in all his Offices, yea, and in his humane nature also, which is his *Coming into the Flesh*, is made void and of none effect, for, if Righteousness be attainable by the Law, or by following the *Light within* which

which is the work thereof; then as the Chap. 2.
Death of Christ is in vain, so is also his
Coming in the Flesh, his taking hold of the
Seed of Abraham in the womb of the bles-
sed Virgin, his taking part of Flesh and
Blood, Heb. 2. 14, 15, 16. Being for no other
end but that through death he might destroy
him that had the power of death, that is the
Devil; and deliver them who through fear
of death, were all their lives time subject to
bondage.

And as the Priestly Office of Christ, Sect. 4.
wherein he offered himself to God an unspot-
ted Sacrifice to put away Sin, and that Body
which was prepared him for that purpose,
Heb. 9. 14, 26. and Heb. 10. 5. is denied by
these Legallists that exhort all men to look
only into the Light within, the work of the
Law written in their hearts for their directi-
on unto Righteousness; so also is the Pro-
phetick Office of Christ made useless by
them; for, as it is written, Dent. 18. 15. Acts
3. 22, 23, Moses truly said unto the Fathers,
A Prophet shall the Lord your God raise up
unto you of your Brethren like unto me, him
shall you hear in all things whatsoever he
shall say unto you; And it shall come to
pass, that every Soul which will not hear that
Prophet, shall be destroyed from among the
People.

Chap. 2. *People.* But do these Seducers hear him in all things whatsoever he hath said? Do they teach men so to do? No, no, it is far from them: Do they hear him that hath said, *Mark 7. 21. From within out of the heart of men, proceed evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness?* that say there is such a *Light within all men* that will lead them out of all Sin and Iniquity, and eternally save them, if they sink down to it, and are guided by it? Where hath Christ the great Prophet taught as these men of Belial teach? When Christ met him whose eyes he had opened, *John 9. 35. He said unto him, dost thou believe on the Son of God?* And when the man answered and said, *Who is he Lord that I might believe on him?* Jesus said unto him, *thou hast both seen him, and it is he that talked with thee.* But how do these pretended Preachers up of the *Light* direct men unto Christ, that making no clear description of his Person, do only advise all men to turn into a so called *Light within them*, which as the Lord hath taught, *Mat. 6. 23. If thou art in great Darkness?* If, saith he, the *Light* that is in thee be darkness, how great

that darkness? And is not great darkness Chap. 2.
in them, that have no light? And who
those are the Prophet shows, *Isa. 8. 20. To*
the Law, and to the Testimony (saith he) *if*
they speak not according to this Word, it is
because there is no Light in them. But do
these boasters of Light, that walk in dark-
ness, go to the Law, and to the Testimony
of Jesus? Do they hear *Him in all that*
he hath said there? nay, do they hear him
in any thing that he hath there spoken? Is
their Repentance such as he requireth? Do
they *confesse their sins*, and pray for mercy
for them? They are heard, it may be, with
the proud Pharisee, to say, *God, I thank*
thee, I am not as other men: but which
of them hath been heard to say, *God be*
merciful to me, a Sinner? Do they mourn
for their transgressions, that seldom or never
confess them? Do they *forsake sin, that*
are servants of sin; that not only do despise
the Gospel of the Grace of God, but also
Blaspheme his Name, his Tabernacle, and
them that dwell in Heaven? Are these self-
exalters captivated into their Curses? Is it
through infirmity of their flesh, and against
the law of their spirits, that they thunder
out their *Anathema's*, like the Popes Bulls
against the Worshippers of God, and the

Chap. 2. Followers of the Lamb? And as it is evident, that they which do not *believe in Christ, do abide in darkness, John 12. 46*. So it is apparent, that he which *hateth his Brother* is in the same condition, as *John* teacheth in his first Epist. 2. 9. *He (saith he) that saith he is in the Light, and hateth his Brother, is in Darkness: but contrariwise he that loveth his Brother, abideth in the Light, and there is none occasion of stumbling in him.* But how can they say, they love their Brethren, that give them occasion to *stumble at the Word, that Pure Word which is laid in Sion for a foundation, at which they stumble, and thereby give occasion to others to stumble by their example? Rom. 9. 32. 1 Pet. 2. 7, 8.* Can they say, they love those whom they delude, and being *blind themselves, lead others that are blind also into the pit of destruction? Mat. 15. 14.* unto whom, instead of giving correction and encouragement, by their Doctrine and Example, to *confess Jesus Christ come in the flesh: they do the direct contrary, neither making confession of the Person, Office or Administrations of Christ: not his Person, not his Divine and Humane Nature personally united, and personally distinguished from the persons of all other men; but*

Light within all men they extoll. Not his Office of High Priest, to offer the *Sacrifice of Himself for the sins of the World*, and to give Peace to all that believe in his Name, by the remission of their sins : Of a Prophet, to teach : Of a King, to rule and govern. But a *Light within all men*, which though it be but the work of the Law, is exalted, and the *only Name under Heaven given among men, whereby they must be saved*, is thrown down : What he is, what he hath done, what he hath taught, is not regarded; his Promises are not imbraced, his Threatnings are not feared, his Commandments are not obeyed; yea, the main reason and ground why the holy Ordinances of *Baptism in Water, Prayer, and Laying on of Hands, and Breaking of Bread, &c.* is denied by those that teach all People to be guided by the *Light within them*, is, because they contemn Jesus Christ that gave commandment to administer those his holy Appointments; and despising his Doctrine, they exalt their own Delusion : *His Word they will not hear; his Work they will not do, but have walked after the Imaginations of their own heart*, Jer. 9. 14. *teaching for Doctrines the Commandments of men*, Matth. 15. 9.

For, was it ever heard that any Professor

Sect. 5.

Chap. 2. of the Faith of Jesus Christ, any Confessor of him to be come in the flesh, did deny the *Baptism of a repentant Believer in Water, in the Name of Jesus Christ for the remission of sins*: which is an Ordinance of so great authority, that although there hath been some difference among Professors about the manner of Administration thereof, yet few or none have ever been heard to question the Ordinance it self, till now of late; and it being appointed for so excellent uses, as not only to signify *the Burial and Resurrection of Jesus Christ*, but also *the Fellowship of every true Believer in his Death, which he dyed unto sin once*, Rom. 6. 10. *that so they may be in his Resurrection also*, Rom. 6. 5, 6, 7, 8, 9. *to live unto God; that sin reigning not in their mortal bodies in this life, they may in their bodies, souls & spirits reign with Christ in the life which is to come*. It must needs therefore be concluded, that those that deny this blessed Appointment of Jesus Christ, do also deny him to be come in the flesh; as also, all benefit that Believers do and shall obtain by the sufferings of Christ in the body of his flesh through death, Col. 1. 22. and that are obtainable through his grace, in their conforming themselves to his will, in submitting to this his Appointment. And forasmuch as

the pretended Preachers up of *the Light with-* Chap. 2.
the in, do usually call the Baptism of Believers

, in Water, though it be administred in the
n of Name of Jesus Christ, *a carnal thing, a*
ho shadow without substance, empty, useless,
ffe low, and such a thing as God is gone out
r of of, &c. Is it not evident that they think as
ave meanly of him that sent his Servants to Bap-
nce tize with Water, *Joh. 1. 33. Mark 16. 15,*
oin 16. *Acts 10. 47, 48.* as they do of Bap-
ific tism in Water? What esteem have they of
ist the Person of Christ, that have none of his
ve Commandement? Of what value is the
ce Coming of *Christ* in the flesh, his Death,
Re Burial, and Resurrection, with those that de-
ve spise his Doctrine, and that blessed Appoint-
en ment of his, which not only sets forth the
bo Burial and Resurrection of *Christ*, but also
th the Verue and Efficacy thereof upon Be-
or lievers, as is abundantly taught in the Scrip-
sed tures: Therefore, saith the Apostle, *Rom.*
ny 6. 4. *We are buried with him by Baptism*
ue into death; that like as *Christ* was raised
h from the dead by the glory of the Father;
el even so we also should walk in newnesse of
b life. So likewise, *Col. 2. 12.* Buried with
him by Baptism into death, wherein also
you are risen with him, through the Faith
of the operation of God, who raised him from
the

Chap. 2. *the dead.* And the blessed Apostle Peter, in his first Epistle, *Chap. 3. 21, 22.* speaking of the efficacy of Baptism upon true Believers, teacheth us to understand, that it consisteth not in the bare putting away of the filth of the flesh, as the *Jewish* Baptisms did, *Heb. 9. 9, 10.* but it being administred in the Name of a greater High Priest, than he whose descent is from *Aaron*; the effect is greater than the effect of those Legal washings, or carnal Ordinances, which the Apostle excellently expresseth in these words, *viz. Not the putting away the filth of the flesh, but the answer of a good Conscience toward God, by the Resurrection of Jesus Christ from the dead; who is gone into Heaven, and is on the right hand of God; Angels, and Authorities, and Powers being made subject to him.* And the same Apostle, according to the wisdom given unto him of God, answered those *Jews*, that being pricked in their hearts, *Act. 2. 37, 38.* said unto him, and to the rest of the Apostles, *Men and brethren, what shall we do? when he said unto them, Repent, and be baptized every one of you, in the Name of Jesus Christ, for the Remission of sins, and ye shall receive the gift of the holy Spirit. Is the conscience of any man good while it remains*

defiled with the guilt of sin? *Tit.. 1. 15.* Chap. 2.

And hath the Lord appointed Baptism in Water in his Name (*Acts 10.47, 48.*) to signifie unto penitent Believers the Remission of their sins? *that being planted together in the likenesse of his Death, which is unto Sin, they might be also in the likenesse of his Resurrection,* Rom. 6. 5, 14. Whence then is that spirit that forbids Water for the Baptism of the repentant Believer in the Name of Jesus Christ for the remission of his sins? He that is of God, saith Christ, *heareth Gods Words. Ye therefore hear them not, because ye are not of God,* Joh. 8. 47. When the Lord had anointed the eyes of the man that was born blind, *Joh. 9. 6, 7.* he said unto him, *Go wash in the Pool of Siloam, (which is by interpretation, Sent)* he went his way therefore and washed, and came seeing. O what riches of grace doth every true Believer receive of Jesus Christ in their becoming obedient to his Word! This man had not onely his Eyes opened, which never yet had seen, but he was made one of the Disciples of Christ, one of the adopted Sons of God. And what greater envie and malice can Satan and his Instruments expresse against God and man, than to endeavour to hinder men from doing that
which

- Chap. 2. which God hath commanded, that so they may not enjoy that which he hath promised. *When Sergius Paulus desired to hear the Word of God of Barnabas and Saul, Elimas the Sorcerer withstood them, seeking to turn away the Deputy from the Faith. Unto whom Paul said, O full of all subtilty, and all mischief, thou child of the Devil, thou enemy of all Righteousness, Wilt thou not cease to pervert the right wayes of the Lord? And as this wicked man did endeavour to shut the eyes of the understanding of the Governour, that he should not see the light of the knowledge of God in the face of Jesus Christ.*
- 2 Cor. 4. 5, 6.* So was he justly punished by the hand of the Lord with such blindness, that he was not able to see the Sun; for a mist and darkness fell on him, and he went about seeking some to lead him by the hand. A great punishment. But his sin was great, he sought to turn away a man from the Faith; unto which, as the Apostle Peter teacheth, God bore witness among the Gentiles, and gave to them the holy Spirit, purifying their hearts by Faith. And, as Paul teacheth, He that believeth on him that justifieth the ungodly, his Faith is counted to him for Righteousness; he is one of those blessed men to whom God will not impute sin; who being justified
- Acts 13: 12.*
- Acts 15: 7, 8, 9.*

justified by Faith, hath peace with God Chap. 2.
through Jesus Christ; access by faith unto
Grace, and rejoyceth in hope of the glory of
God, having Redemption through the blood Rom. 1.1
of Christ, the Forgiveness of sins according 2,3,4,6.
to the riches of his Grace, Ephes. 1.7. And
this is that new and living Way which Christ
hath consecrated for us through the vail, that
is to say, his flesh, Heb. 10. 20. For he him-
self by walking in that way, wherein he re-
quireth every true Believer to follow him,
hath consecrated it a way of Salvation; for
wherefore was he Baptized but to conse-
crate the way of Baptism to all Believers as
himself testified, when John refused to Bap-
tise him, Mat. 3 13, 14, 15. Saying I have
need to be Baptized of thee, and comest thou
to me; suffer it saith he to be so now, for
thus it becometh us to fulfil all Righteous-
ness? Therefore Baptism in Water in the
Name of Jesus Christ, is unto the Repentant
Believer, the way of Salvation, because
Christ hath walked therein to make it so: he
was Baptised that knew no sin, that the Re-
penting Sinner might be baptized in his
Name for the Remission of Sin: and as the
Sinner draws nigh to God by Repentance,
Faith, and Baptism; so Christ draws nigh
to the Sinner by his Grace; for as the Sin-
ner

Chap. 2. ner comes to be washed in his body with pure water, so he comes to be sprinkled in his heart or spirit with the blood of Christ, from an evil Conscience, Heb. 10.22. For Christ came (saith John) by water and blood, and not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth: For there are three that bear Record in Heaven, the Father, the Word, and the holy Spirit, and these three are one: And there are three that bear Record in Earth, the Spirit, the Water, and the Blood, and these three agree in one: If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son, 1 John 5.6,7,8. And as the Grace of God is exceeding great in giving to every true Believer assurance of acceptance with him, by the witness of his own Spirit, Rom.8.16, through the precious blood of Christ, 1 Pet. 1.18. signified in Baptism; so it must needs be great Impiety in any man to gain-say that holy Commandment which he hath appointed as a means, whereby repenting Believers do draw nigh unto him, Heb. 10.22. and as an evidence of his accepting them for his Children, Gal. 3. 26,27. the which further to assure to them that ask him, Luke 11.13.

he giveth the Spirit of Adoption, whereby Chap. 2.
they are enabled to cry, Abba, Father, Rom.
8.15. Gal. 4.6.

But as the Adversaries of Jesus Christ, Sect. 6.
and of his holy Ordinances, deal by one, so
they do also by other of his Commandments,
which to manifest their dislike and contempt
of Christ that gave them forth, they con-
temn and resist, like their Predecessors in evil,
the Jews, Acts 7. 51, 52, 53. who, though
they received the Law by the disposition of
Angels, kept it not; and though the Gos-
pel be the Power of God unto Salvation, un-
to every one that believeth; being that
wherein the 'Righteousness of God is reveal-
ed from Faith to Faith, Rom. 1.16, 17. yet
did they not obey it, Rom. 10. 17. Even so
these their Followers, finding the work of the
Law written in their hearts, Rom. 2. 15.
this they extol and admire, but never did a-
ny of them walk according to it; for, as
saith the Apostle, Rom. 3.23. All have sin-
ned and come short of the glory of God; and
although there be no way to take away their
sins, but that new and living way of the
Gospel of Jesus Christ, which he hath con-
secrated for that purpose, by which he not
only promiseth Peace and Salvation Ever-
lasting, but giveth also the earnest and as-
surance

Chap. 2. *urance thereof* unto them that seek it in the way that he hath appointed, in the word of the Gospel; yet will not these *stiff-necked and uncircumcised in heart and ears* obey the Gospel, but do *alwayes resist the holy Spirit, like their Fathers*; for that they may show their utter enmity and contempt of the Gospel, and of the *precious Promises of Grace* declared therein, that they may deter Believers from seeking the *gift of God the holy Spirit*, that they may hinder it as much as in them lies, not only the *Evidence* that every Believer may have of his *Adoption or Son-ship*; but also that *assistance of the Spirit of God whereby he may be enabled to war a good warfare*; yea, that they may take men off from seeking Righteousness by the Gospel, and set up the Law for Justification; as if their own strength, and the *Light within all men*, were sufficient to render the *Power of God, whereby Believers are kept through faith unto Salvation, of no effect*; that Principle of the Doctrine of Christ viz. Prayer, and Laying of Hands on Baptized Believers, for the obtaining the gift of the holy Spirit, is by the Preachers up of the *Light within, &c.* as other Ordinances of the New Testament, reproached and despised; but Oh how fierce is their anger! how

cruel is their wrath against the People of Chap. 2.
God, that contemn and vilifie the practice of
that duty of Prayer, and laying on of hands,
which is performed for so holy and spiritual
an end; as the obtaining the gift of the holy
Spirit, promised of God to those that repent,
and are baptized in the Name of Jesus
Christ, for remission of sins, Acts 2. 38.
Gal. 3. 14. Luke 11. 13. given of God to
those that did obey him, Act. 5. 31, 32. to
witness unto them the forgiveness of their
sins to be the earnest of their Inheritance,
the seal of Salvation, until the Redemption
of the purchased Possession, Ephes. 1. 13, 14.
to be such an assistant unto Believers, which
they cannot obtain by the works of the Law,
but by the hearing of Faith, Gal. 3. 2. and
whereby they may be enabled so to walk,
that they shall not fulfill the lusts of the flesh,
Gal. 5. 16. Yea, so exceeding great and
precious is the Promise, and so powerful is
the assistance of the Spirit promised, that
thereby Believers may be made partakers of
the Divine Nature, 2 Pet. 1. 4. their in-
firmities may be helped in Prayer, Rom. 8.
26. they may have all things brought to
their remembrance, be led into all Truth,
and shewed the things that are to come, Joh.
16. 13. Joh. 14. 26. which Promise of the
E Spirit

Chap. 2. Spirit was obtained by *Prayer*, and *Laying on of hands* by the Apostles, in behalf of the Samaritans, *Act. 8. 15, 16, 17.* by a certain Disciple in behalf of Saul, *Act. 9. 10, 17.* by Paul in behalf of the Ephesians, *Acts 19. 6.* by certain Prophets and Teachers in the Church at Antioch in behalf of Barnabas and Saul, to assist them in the work of their Ministry, *Acts 13. 1, 2, 3.* by the Apostle in behalf of the seven Deacons, to fit them for their service, *Acts 6. 5, 6.* by the Presbytery or company of Elders in behalf of Timothy, *1 Tim. 4. 14* and also by Paul himself, *2 Tim. 1. 6.* in order to his obtaining the gift of the holy Spirit to assist him both as a Disciple and Minister of Jesus Christ: So that all that believe in Jesus Christ may safely conclude, that *Prayer and laying on of hands*, is a Principle of his Doctrine, which he himself was not far from the practice of upon those he sent out to Preach among all Nations Repentance and Remission of sins, when having first said unto them, Behold, I send the Promise of my Father upon you; and having led them on as far as Bethany, in order to his parting from them, and ascending up into Heaven he lift up his hands and blessed them, *Lu. 24. 49, 50.* Yea, so ancient and authentic

is the practice of seeking the blessing from Chap. 2.
God, *by lifting up, and laying on of hands,*
(for hands are not to be laid on, except they
be first lifted up; and therefore the Prayer
of Faith is a main part of this Ministration)
That *Jacob* when he blessed the Children of
Joseph, *He laid his hands upon them*, Gen.
47. 14, 16. *Moses* by the Command of
the Lord, *laid his hands upon Joshua* in or-
der to his being filled with the Spirit, and
thereby fitted for his Charge of going in
and out before the Congregation of Israel,
Numb 27. 22, 23. Dent. 34. 9. And
the Lord Christ himself when he blessed
those little ones which were brought unto
him, *He put or laid his hands upon them*,
Mark 10. 13, 14, 15. Matth. 19. 13, 14,
15. Now what man or men can say, that
this is a dead practice, which the Lord of
Life and Glory, and his holy Prophets and
Apostles practised without blasphemy against
Jesus Christ, yea, against God the Father?
Can any man revile that practice of *Prayer*
and laying on of hands, which (as hath been
showed) was used according to the direction
of Christ, and for no other end, than for the
obtaining the Spirit of Promise, which is the
earnest of the Inheritance of all Believers,
Ephes. 1. 13, 14. and not thereby deny his
E 2 Word?

Chap. 2.

Word? How can they say they love him, that keep not his sayings? *He* (saith Christ) *that loveth me not, keepeth not my sayings.* John 14. 24. Is not the Spirit the Seal of Righteousness by Faith? After ye believed (saith the Apostle, *Ephes. 1. 13.*) ye were sealed with the holy Spirit of Promise. This only would I learn of you (saith the Apostle to the Galatians, *Gal. 3. 2, 3.*) being tempted, to turn from the Righteousness which is by Faith, to that which is of the Law, *Received ye the Spirit by the works of the Law, or by the hearing of Faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? What other reason can truly be given why the Preachers up of the Light within all men do revile that principle of Christs Doctrine, but this, viz. Because the Righteousness which they teach, is contrary to that which the holy Spirit seals? therefore they reproach the practice, whereby Believers obtain the Spirit, as a seal of their Righteousnesse, which is by Faith, as the strength whereby they stand stedfast in their heavenly Calling, and as the earnest and assurance of their everlasting Inheritance: Wherefore cry they out, Turn to the Light within, Turn to the Light within, but because their delight is*

*the works of the Law, not in the hearing of Faith? Oh how pleafant is a flefhly Righteoufnefs unto men unregenerate! which, be-
caufe it is wrought by the ftrength of the Creature, which, although now fince the Fall, is only the ftrength of corrupt flefh; yet is it cryed up by flefhly and carnal men, that know not what it is to be born of Water and of the holy Spirit, as the onely Righteoufneffe, though it will leave them under the Curfe of the Law, and never give them the bleffing of Abraham, the Promise of the Spirit, which is not to be obtained by the works of the Law, but by Faith in Iefus Chrift, through his grace, Gal. 3. 10. 14. Rom. 4. 4, 15, 16. Rom. 11. 6. and in the way that he hath appointed in his Word, wherein this Service of the Prayer of Faith, with the laying on of hands, is taught as a part of that way, which is the way of life, in which the Law of the Spirit of life in Chrift Iefus is found, which maketh free from the Curfe of the Law, of Sin, and Death, Rom. 8. 1, 2. Gal. 3. 10. and although it be defpifed and contemned with other Ordinances of the New Teftament, by fuch as, whilst they boaft of Light do walk in Darkneffe, yet, as a reward of whofe difobedience the mift of darknefs is referved for ever, 2 Pet.*

Chap. 2.
Rom. 2.
15.
Gal. 3 5.

Chap. 2.

Sect. 7.

But like measure ye mete also to that holy Appointment of Jesus Christ, *viz. the Lords Supper*, which he celebrated with his Disciples at his departure from them, *the same night in which he was betrayed*, and sanctified as a standing Ordinance unto his Church, to evidence *the breaking of his Body, the pouring out of his Bloud*, with the benefit thereof unto all true Believers; yea, to set forth his Death and bodily absence until his coming again in his own Body, wherein he suffered upon the Crosse: for this Ordinance is by the pretended Preachers up of the *Light within all men*, very much reviled, and the practice thereof, as it is used in the Churches of Christ, not only villified, but opposed; which whether it be not done to make way for that Popish Idol of the *Masse* (because in dispute about this Question, the Bread which is eaten in the Lords Supper, was denied to be Bread made of Corn, or the Wine that is drunk, to be the fruit of the Vine, by a Preacher up of the (so called) *Light within*) And how near this Denial comes to the Harlots doctrine of Transubstantiation, the Children of God, through his grace, will well perceive: Sure I am, the denial of the Ordinances of Christ, manifesteth contempt both of the Person and

Power

Power of Christ ; and whosoever denyeth this Ordinance in particular, doth thereby deny that which is set forth by it, which is not only his Death, 1 Cor. 11. 26. but even his coming in the flesh ; For therefore a Body was prepared him, that his Body might be offered once for all, Heb. 10. 5, 10. He took part of flesh and blood, that through death he might destroy him that had the power of death, that is the Devil, and deliver them that through fear of death were all their life-time subject to bondage, Heb. 2. 14, 15. The Death of Christ being of such precious concernment unto his Church, the Lord hath in his wisdom appointed this holy Feast, which is called *His Supper*, to set forth in his bodily absence *his Death until his Coming again* in his own body, that so the Church might have him in remembrance, by whom they receive so great a benefit, (1 Cor. 11. 24, 25, 26.) as the Remission of sin, of which the Cup is the New Testament in his Blood, as the Bread is that which doth shew forth his Body broken and given for them, an Offering, not like the Legal Offerings, nor like the Popish Masse, daily offered, which yet never take away sin ; But being once offered, doth so take away the sins of them, that walking in Faith,

A & 1.
11.

Chap. 2. *Hope and Charity, look and wait for his appearing, that he shall appear the second time without sin unto their salvation, Heb. 9. 26, 28.* It must needs therefore be a mischiefous design, which is carried on by those that contemn the Ordinances of Jesus Christ, which are of so blessed concernment to those that believe in him : It is no less than the denying of him to be come in the flesh, to deny the Ordinances which he hath appointed to set forth what he hath done in the body of his flesh ; and it is as much as to deny that ever he shall come again, to deny that Appointment which he hath ordained to be used until his second coming, or to abuse it with the Papists, turning that into a Sacrifice Propitiatory, which Christ ordained only to signify the Propitiatory Sacrifice of his own Body ; to make that by an humane invention of Transubstantiation, to be the very Body and Blood of Christ there present upon their Altar, in the hand of their Priest, which Christ appointed to signify his Body, as to shew his bodily absence, the Bread being present, his Body being at the right hand of God in the Glory of the Father : This is as much as to deny his coming bodily ; for, if his Body be present, how can his Body be at the right hand of God

And against the son of Perdition.

51

*If his Body be come since his Ascension, Chap. 2.
how can his Body be still to come? But
the truth is, so great an harmony is between
the Preachers up of the Light within all men,
and the Doctors of the Romish Synagogue,
that their Doctrine tends to one thing, viz.
The denial of Jesus Christ come in the flesh,
of justification by the imputation of Faith in
his Blood for Righteousness, of Remission of
Sins by his Grace; of the right use and end
of his holy Ordinances; yea, to the denial
of the vertue of the Death of Christ, the
efficacy of his Resurrection, and the glory of
his Coming: I shall therefore for conclusion
of this Chapter, set forth, according to the
Scriptures of Truth, the Doctrine of the Re-
surrection of the bodies of all men, by the
power of the Resurrection of Christ; the
glory of his Coming, and the End of the
World.*

*For thus saith the Word of the Truth of Sect. 8.
the Gospel, concerning those that shall be
saved, as it is written, 2 Tim. 1. 8, 9. 10.
God (saith the Apostle) hath saved us, and
called us with an holy Calling, not according
to our Works, but according to his own Pur-
pose and Grace, given us in Christ Jesus be-
fore the world began, but is now made mani-
fest by the appearing of our Saviour Jesus
Christ;*

Chap. 2. *Christ; who hath abolished Death, and brought Life and Immortality to light through the Gospel: By his Death he hath destroyed him that had the power of Death, Heb. 2. 14. By his Resurrection and Ascension in his own Body, He hath led captivity captive; He conquered the Grave and overcame it by Death; not for himself who knew no sin, but for the world of sinners unto whom Death is due, as the wages of Sin, the just reward of Iniquity, Rom. 6. 2. which Death passed upon all men (excepting Christ, who sinned not) because that all have sinned, Rom. 5. 12. and are in bondage under Sin and Death, the great enemies of the peace and comfort of Mankind, for whose deliverance from Sin and Death Christ hath died, and hath invited the world of sinners to repent, and believe the Gospel for the Remission of their Sins, and their deliverance from Death, from which he will in his due time deliver all those that believe in his Name: For he must reign till he hath put all his enemies under his feet, 1 Cor. 15. 25. that the saying that is written may come to passe, Death is swallowed up into Victory according to the Word of the Lord by the Prophet Hosea, ch. 13. 14. I will ransom them from the power of the Grave, I will*

*redeem them from Death: O Death, I will be thy
plagues, O Grave, I will be thy destruction; Repentance shall be hid from mine eyes. And to this end Jesus Christ did give
himself a Ransom for all, and tasted Death
for every man, 1 Tim. 2.6. Heb. 2. 9. that
he might bring all men out of the Grave:
which though it be not yet effected, yet he
hath payed the Price, that so at his appear-
ing he may raise all men from that first
death, and deliver from wrath to come all
that wait for him, believing on his Name,
1 Thess. 1. 10, 1 Joh. 3. 23. according as
himself hath testified, Joh. 5. 28, 29. Mar-
tinel not at this, saith he; for the hour is com-
ing in which all that are in the Grave shall
hear the voice of the Son of God, and shall
come forth; they that have done good, un-
to the resurrection of life, and they that have
done evil, unto the resurrection of damna-
tion. So that it is evident, that that of man
which goeth to the grave shall be raised
again, as he hath said, I will ransom them
from the power of the grave, &c. But if the
bodies of them which are cast into the grave
shall not be raised from thence, how then is
there a ransoming of them from the power
of the Grave, or a redeeming them from
Death? How is Captivity led captive? or
(who*

Chap. 2. how will the Grave then come to destru-
on, and not rather be the destroyer? And
how will the Word of the Almighty Crea-
tor be fulfilled, and his glorious Power ma-
nifested, who made Heaven and Earth, the
Sea and all that therein is, and keepeth True
for ever, *Psal. 146. 5, 6.*

Seet 9.

But it is further evident, That the bodies
of Believers, although they dye and turn
dust, yet shall they be raised again, and live
eternally, as is testified in the Scriptures
1 Cor. 15. 42, 43, 44. by the Apostle, concern-
ing the Resurrection of the Dead, *It is sown*
(saith he) *in Corruption, It is raised in In-*
corruption: It is sown in Dishonour, It
raised in Glory: It is sown in Weakness, It
is raised in Power: It is sown a Natural
Body, It is raised a Spiritual Body. By
which, how evidently is the Resurrection
that which dyes, proved? *It* which is sown
and *it* which is raised is one and the same
only the condition wherein it is raised, is more
excellent than that wherein it is sown. They
that turn Scripture into Allegories, cannot
turn this into any, nor make an Interpreta-
tion contrary to this, without making them-
selves very absurd: for, if they shall say
It is the Seed of God which is thus sown
then it seems the Seed of God shall be sown

in one condition, and shall be raised in another, yea, they must hold that the Seed of God is sown a Natural Body, and raised a Spiritual Body, changing its Properties, which cannot be; No, no, it is the Corruptible man, the natural Bodies of Believers, which shall be raised, changed, and fashioned like the glorious Body of Christ, and as is testified in the Scripture concerning that Seed which is sown into the Earth, as Wheat or other Grain, That which is sown is not sown *that Body which shall be*, for when it is sown, it is sown but *bare Grain*, not clothed with any thing, *but God giveth it a Body as it pleaseth him*, clothed excellently, *yet to every Seed his own Body*: And as the Body of Wheat which is raised and brought forth, doth not arise out of other Grain, but doth absolutely and truly arise out of that very Seed, and by the Power of God groweth out of that very Kernel which was sown; even so shall it be in the Resurrection from the Dead the Natural and Visible Bodies of those that believe in Christ, although they shall not be raised as they are sown, *viz. vile, corruptible, natural, weak and dishonourable*, yet nevertheless they shall be raised; and though God *will give a Body as it pleaseth him, clothed with*

Chap. 2. *with incorruptibility, yet he will give to every Seed his own body, 1 Cor. 15. 38, and they shall be raised again without all deformity, and clothed upon with their houses which is from Heaven; yea, their vile Bodies shall be made like the glorious Body of Christ, even a Spiritual Body, which Spiritual Body shall arise out of that Natural Body which doth die, and is laid in the Ground, even as Grain doth arise out of that very Grain which was sown, being the same in substance when raised, as when sown; only raised in a glorious condition, sown in a weak and dishonourable; And as the Grain doth all arise and leaves not one jot of it self in the ground, even so there shall not be left one jot of whatsoever goes to the making up this Body compleat, and every way a perfect man, but it shall be raised wholly and fully as it is written, 1 Cor. 15. 35, 36, 37, 38, 42, 43, 44.*

Sect. 10 And that all Believers may be fully assured that their vile Bodies shall be changed, and fashioned like the glorious Body of Christ, according to the working, whereby he is able to subdue all things unto himself, Phil. 3. 20, 21. The Apostle doth unfold this Mystery, 1 Cor. 15. 51, 52, 53, 54, 55. Behold
(faith

saith he) I shall shew you a Mystery, We shall not all Sleep but we shall all be Changed in a moment, at the twinkling of an eye, at the last Trump: for the Trumpet shall sound, and the Dead (viz. in Christ, 1 Thes. 4. 16, 17. such as lye in the visible Earth) shall be raised incorruptible, and we (viz. the faithful that are alive and remain in this corrupt mortal estate unto that time) shall then be changed: for this corruptible must put on incorruption, and this Mortal must put on Immortality; so when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory; O Death, Where is thy Sting? O Grave, Where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God which giveth us the Victory through our Lord Jesus Christ. Thus is the Resurrection, and Change of all Believers from Death to Life, from Corruptible to Incorruption, from Mortal to Immortality, by the blessed Apostle both Vindicated and Unfolded, that every faithful Man and Woman may know, that although the Wages of sin is Death, yet the Gift of God is eternal Life, through
Jesus

Chap. 2. *Jesus Christ, Rom. 6. 28. which God will For*
give unto them all at one and the same time Ch
even at the coming of Christ, that according eve
to the Word of Truth, 1 Theff. 4. 15 tog
These that remain unto the coming of thren
Lord, may not prevent them which are aslee 4. 2
in him; but although the Lords Labouren Lar
are called to work in his Vinyard at the se Per
veral Hours of the Day of his Grace, yead
they all shall have their reward together a har
the Evening, Matth. 20. 8. For God hat Chr
provided so well for the Faithful of this last S
Age, that though many in former Age og
have obtained a good Report through Faith ab
yet shall not they without these be made peret t
fect, Heb 11. 39, 40.

Seet. 11

And although the Preachers up of th nat
Light within all men, do boast of Perfection be
which they imagine that some of them dou
attain unto in this life, yet it is evident be ar
the Scriptures of Truth, that the Perfection on
in Glory which is promised to the Faithful in
and the Perfection in Holiness unto which on
they are exhorted, is not attained unto, but is
only in part, until the bodies of those that be ar
leeve in Christ (the second Adam) are m
raised from the Grave, and changed from o
the corruption whereinto they are fallen by
the offence of the first Adam, Rom 5. 15 k

For

For although in this Life those that believe in Chap. 2.
Christ, are through the Rich Mercy of God,
even when they were dead in Sins, quickened
together with Christ, Ephes. 2. 5. and so
renewed in the Spirit of their Mind, Ephes.
4. 23. that with the Minde they serve the
Law of God, Rom. 7. 24. Yet alas! this
Perfection is but in part: Paul himself, who
had attained to so great a Portion of Grace,
that by the Law of the Spirit of Life, in
Christ Jesus, he was made free from the Law
of Sin and Death, Rom. 8. 2. and though,
together with this Freedom from Guilt, and
inablenesse to Punishment for Sin, he was so
free from the Dominion of Sin, being not
under the Law, but under Grace, Rom. 6. 14.
that he did delight in the Law of God after
the Inward Man; yet notwithstanding he
found another Law in his Members, which
barring against the Law of his Mind,
brought him into Captivity to the Law of
sin in his Members, Rom. 7. 22, 23. So that,
though he had hope of Deliverance from
his Enemy, the Flesh which lusteth
against the Spirit, Gal. 5. 17. and for his
comfort had obtained the Gift of God, The
Holy Spirit, as a help to him, to war a good
conscience, and as the Earnest of his
inheritance Ephes. 1. 13, 14. which is to be
F enjoyed

Chap. 2. enjoyed at the Redemption or Deliverance of the purchased Possession ; yet for the present such was his Condition , that , as himself testifieth, Rom. 7. 23. So then, said he , *With the Mind I my self serve the Law of God, but with my Flesh the Law of Sin.* So that, although this Renovation of the Spirit of the Mind, by the Assistance of the Holy Spirit, whereby a Believer knows himself to be a Son of God by Adoption, and is enabled to cry, *Abba, Father,* Rom. 8. 16. *the earnest of the Inheritance, a Rising with Christ, through the Faith of the Operation of God, who raised him from the Dead, to obtaining Forgiveness of all Trespasses,* Col. 2. 12, 13. yet this is not the Resurrection from the Dead, nor the State of Perfection which the Faithfull unto death shall obtain as the same Apostle testifies, 2 Tim. 4. 7. *I have fought a good fight, saith he , I have finished my Course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousnesse, which the Lord, Righteous Judg. shall give me at that Day and not to me only, but unto all them that loves his appearing :* For the obtaining whereof, his great Desire was (while he enjoyed but the earnest of the Spirit , he was at home in the body, and absent from

Lord) 2 Cor. 5. 4, 5, 6, 7. to be found in Christ, Chap. 2.
not having his own Righteousnesse, which is
of the Law, but that which is through the
Faith of Christ, the Righteousness which is of
God, by Faith; that I may know him, saith
he, and the Power of his Resurrection, and
the Fellowship of his Sufferings, being made
conformable unto his Death, if by any means
I may attain unto the Resurrection from
the Dead; not as though I had already
attained, either were already Perfect, but
I follow after, if that I may apprehend that,
for which also I am apprehended of Christ
Jesus, Phil. 3. from the 8th Verse to the end.
So that that which truly and properly is
called the Resurrection from the Dead, is the
raising of man from the dead, in every part
wherein he is dead, by reason of sin, to be alive
again, and to live in every part wherein he
lived before he sinned: For before man sinned
he was alive in Spirit, Soul, and Body, Gen. 2. 7.
and so should for ever have lived, and not have
tasted death, nor have seene corruption, or have
returned unto Dust, in his visible body, had
he not transgressed the righteous Law of God:
for the wages of sin is death, Rom. 6. 23. which
Law of God, Man at first was able to have
kept, and might, and ought to have kept it; but
he broke it through his wilful disobedience, in
F 2 hearkening

Chap. 2. hearkening to the Counsel of Satan ; and thereby brought himself and his Posterity to the Penalty therein threatned : *In the day,* saith God, *that Eating thou shalt Eat, Dying thou shalt Die.* Therefore the Resurrection from the Dead is the Raising of the whole Man from Death in every part, wherein he is dead by reason of Transgression , to be alive again, and to live in every part , which was once alive before Transgression ; *This Resurrection is yet to come :* The renewing of the Spirit of the mind is but the Earnest, or Assurance thereof, and of Happinesse at that time : It is to come, and not past, as the False Teachers did affirm , of whom the Apostle doth give warning to the Saints, *2 Tim. 2. 16, 17, 18. but shun (saith he) prophane and vain babblings ; for they will increase unto more ungodlinesse, and their word will eat as doth a canker (or gangreen, of whom is Hymeneus and Philetus, who concerning the Truth have erred, saying, that the Resurrection is past already, and overthrow the faith of some,* From whence we may take notice , That these False Teachers did err , in mis-applying the Resurrection of Man ; for they did not deny a Resurrection wholly, but taking a part for the whole, or putting the Earnest for the

Inheritance

Inheritance, said, *It was past already :* In Chap. 2. like manner those against whom we contend, they do not say, That there is No Resurrection at all ; yet in effect they say as much, for they say , It is past with them, and they look for no other kind of Resurrection than what they do now enjoy : But this their Doctrine being no better than *vain babblings, all true Believers are to shun and avoid.*

And yet they that are thus deceived, as to *Sect. 12.* imagine that they have attained unto the Resurrection from the dead, think to bring something to bear up their building, from *Revel. 20. 6.* where the Spirit of God saith, *Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power, &c.* concluding, that the Resurrection is past with those that have attained to their supposed Degree of Perfection; but alas they are greatly deceived; for the First Resurrection, here spoken of, is not the Quickening of the Spirit only, but the raising up and investing the whole bodies, souls, and spirits of those Holy Ones there mentioned, with Life and Immortality : And that this is so, appears by the 4th and 5th Verses, where *John* saith, *I saw the souls of them which were beheaded for the witnesse*
B 3 of

of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Christ a Thousand Years; but the rest of the Dead lived not again until the thousand years were finished. This is the First Resurrection, &c. Now what part of man is it which is capable of being beheaded? Is it not the Body? Therefore the Bodies lived, though only the Soul is mentioned; and it is usual in Scripture to mention a part for the whole, as Gen. 46. 27. All the Souls of the house of Jacob which came into Egypt, were threescore and ten; but who knows not that their Bodies came also? And were it so, That by the first Resurrection, here mentioned, is meant the Renovation of the Spirit of man by rising from sin to newness of Life; yet this is so far from concluding against the Resurrection of the Body of man, that the Resurrection of the Body of every true Believer, may rather be concluded from it, as saith the Apostle Paul, Rom. 8. 11. But if the Spirit of him, saith he, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your Mortal Bodies by his Spirit.

that dwelleth in you : and as the Holy Spirit Chap. 2.
doth bear witnesse with the spirit of every
true Believer, that he is a Son of God, so also,
that he is an heir of God, and a joint heir
with Christ, of a glorious Inheritance,
which is to be enjoyed at the Redemption
of the Body : This Redemption of the body
is that which all Believers wait with patience
for, and hope to enjoy in their bodies, which
now are liable to Sufferings for Christs sake:
and seeing it is in the last times that the
Beast and his Image are set up, which the
Saints refusing to worship, or to receive his
Mark, are by his Followers persecuted to
death ; as a reward of whose Sufferings the
First Resurrection shall be given to them, and
to all other Believers that are asleep in
Jesus : therefore it will not be accomplished
till the Lord himself descend from Heaven
with a shout, with the voice of the Arch
Angel, and with the Trump of God, and
then the Dead in Christ shall rise first,
1 Theff. 4. 16. and this (saith the Spirit)
is the First Resurrection, Revel. 2. 5. as is
also testified, 1 Cor. 15. 21, 22, 23. For
since by Man came Death, by Man came
also the Resurrection of the Dead : For, as
in Adam all dye, even so in Christ shall all
be made alive ; but every man in his own

See Rom.
8. 16, 17,
23.

Chap. 2. order, Christ the First Fruits, afterward that i
 they that are Christs at his coming: Then of th
 cometh the end, when he shall have ave
 delivered up the Kingdome to God, even then th
 Father, when he shall have put down all aug
 Rule, all Authority and Power; for he must Resu
 raign till he have put all his Enemies under Nei
 his feet; the last Enemy that shall be ga
 destroyed is Death, as it is written, Rev. 20. of m
 12, 13. And I saw the Dead, small and and
 great, stand before God; and the Books oug
 were opened, and another Book was opened, any
 which is the Book of Life, and the Dead of
 were judged out of those things which were
 written in the Books, according to their dea
 Works. And the Sea gave up the Dead is
 which were in it, and Death and Hell, or Co
 the Grave, delivered up the Dead which de
 were in them; and they were judged, every fro
 man according to their works. So that we th
 see clearly, that both the First and Second m
 Resurrection, is the raising of whole Man th
 from death, or from the grave; contrary to th
 the conceipt of such as suppose the renewing an
 of the spirit of the Mind, which is but a o
 part of man, to be the first Resurrection of fo
 man; the Dying to Sin, and Rising again to c
 Righteousnesse, being so far from being the u
 Resurrection of whole Man from the Dead, c
 that

that it is but the *Earnest of the Inheritance*. Chap. 2.

of the Righteous, as for the Wicked they have no part in it, though they shall have the Resurrection; for they, as Christ hath taught, shall come forth of the grave unto the Resurrection of Damnation, John 5.28,29. Neither is it in the dying to sin, and rising again to Righteousnesse, as it is in the Death of man, and his Rising again, for Man dyeth, and riseth again; but when sin dyeth, sin is sought never to rise again: God forbid that any Believer should plead for a resurrection of sin.

But as the denial of the Resurrection of the Sect. 13
dead, or the affirming, that it is past already, is a Doctrine false in it self; so are the Consequences thereof most dreadfull and destructive to all true piety, yea of such a fretting and gangreen-like nature, that in those that are infected therewith, it devours member after member, till the whole body of the Faith be overthrown, and the Professors thereof divested of the Knowledg of God, and reduced to Gentilisme again; and not only so, for even among the Gentiles were some Principles of Morality; but this is not content to stay here, but encreaseth to more ungodlinesse, till it arrive at that prophane desire, Let us eat and drinke, for to morrow we

Chap. 2.

we die: a Conception so corrupt, that (and
 Scollars do affirm, that are acquainted with
 the Sentences of the Heathen Poets) the
 Verse of *Menander* might serve to rebuke
 which the Apostle *Paul* sticks not
 mention, for that purpose, saying, *Be not*
deceived, Evil Communication corrupts Good
Manners, 1 Cor. 15. 32, 33. And were those
 that vent those loose Principles, followers of
 them in practice (as the Ranters their
 Predecessors were) we should soon see them
 as unclean in their lives as they; and such
 cannot now so easily discern the deceitfulness
 of their Doctrine, because of the covering
 which they put upon it, were it uncovered
 and reduced to Practice, it would be abhorred
 by some that are now seduced by it: But
 we examine all Doctrines that are brought
 unto us, apart from the Lives of those that
 bring them, as we ought to do: For since
Satan is transformed into an Angel of light,
 it is no great thing if his Ministers be
 transformed, as the Ministers of Righte-
 ousness, 2 Cor. 11. 14, 15. we shall find, that
 that Doctrine which denies the Resurrection
 of the bodies of Believers, and of all that are
 dead in Adam, from the grave, doth make
 void the hope of Israel, the Doctrine of
 Faith contained in the Scriptures of Truth,
 and

(and the Resurrection of Jesus Christ himself. Chap. 2.

For thus saith the Truth, concerning the Sect. 14

the Hope of the Israel of God, *If in this Life only we have Hope in Christ, we are of all men most miserable, 1 Cor. 15. 19. For such are, and have been the Tribulations of the Children of God in this Life, that if they had not hope of Happiness in a life that is to come, after the death, and at the Resurrection of the Body, they were the most miserable of all men; for the Punishment of the first Offence lyeth upon the Godly, as well as upon the Sinner; Labour and Sorrow, both of Man and Woman; Sicknesse and Death is the portion of Good and Bad: In the sweat of their faces, the righteous as well as the wicked, do eat their bread, untill they return unto the dust, from whence, if they shall not be raised, they are in a worse condition than the wicked; for oftentimes the most sincere Believers do tast the deepest of misery in this life, whereas the ungodly are in prosperity: There are no bands in their death, but their strength is firm, they are not in trouble like other men, neither are they plagued like other men; therefore Pride compasseth them about as a chain, and violence covereth them as a garment; their eyes stand out with fatness, they have more*
then

Chap. 2. *then heart can wish, Psal. 73. 3, 4, 5, 6, 7. This is the prosperous estate of the wicked in this life, wherein the Godly man is plunged the day long, and chastened every morning Psal. 73. 14. Poor Lazarus, in this life, received evil things, when the Rich man received his good things; but in the other Life, indeed, we see a vast difference between them; Lazarus is comforted, but the Rich man is tormented, Luke 16. 25. Which torment is to be understood to be upon the body of the Rich man, from his desire that Lazarus might be sent to dip his finger in water, to cool his tongue, a part of his body, and therefore we are to understand the fulnesse of happineffe in the one, and misery in the other, to be after the Resurrection of the body from the dead; by the denial whereof the comfortable hope, and strong consolation which every true Believer hath in this life, and even in death, when they commend their Spirits with Stephen, Acts 7. 59. into the hands of Jesus Christ, is made void, and of no effect: For, wherefore have Believers the earnest of the Spirit by the Holy Ghost, speaking peace to their spirits, but that they might also enjoy the full Inheritance? Why are they sanctified in their spirits, 1 Pet. 1. 2, Heb. 12. 23. But*

And against the son of Perdition.

71

Chap. 2.

assure them, that the very God of Peace
will also sanctifie them wholly, and their
whole Spirit, and Soul, and Body shall be
reserved blameless unto the coming of
Jesus Christ 1 Thes. 5. 23. And why is it
said, that the Faithfull when they dye, do fall
sleep in Jesus, that they dye in the Lord,
that they rest from their labours, and their
works do follow them, Revel. 14. 13. But
that it might be understood, that they shall
rise again from the dead, in their bodies, as
Jesus dyed and rose again in his body, and is
therein become the first fruits of them that
sleep, 1 Thes. 4. 14, 16. And as the spirits of
all wicked men that die in unbelief are with
the Devil and his Angels, in chains of
darkness, reserved unto the Judgment of
the great day, 1 Pet. 8. 19. 2 Pet. 2. 4.
wherein they shall in spirit, soul, and body be
tormented in the Lake of fire, 2 Thes. 1. 8,
9. Revel. 20. 14. So contrariwise, are the
spirits of all Just men, who fight the good
fight, and finish their course in the Faith of
Jesus Christ, 2 Tim. 4. 7. reserved in
Paradise unto the Day of the Lord, when
the Blessed of the Father shall receive the
Kingdome, and shall in spirit, soul, and body
enjoy eternal Life, Luke 23. 43. Matth. 25.
46. and everlasting Blessedness with Christ
Jesus,

Luke 13.

28.

Mark 9.

43. 44.

Mar. 16.

26.

Chap. 2. *Jesus*, who is now glorified in that Body of which suffered death, rose from the dead, and ascended into Heaven, John. 20. 2. Resurrection. Luke 24. 38, 39. to the 53. as all Believers shall also in due time shall be: And whereas it is now declared in Scripture, that *Christ* hath led us out of captivity captive; that he hath redeemed us from those that believe, from the Curse of the Law; that he hath abolished Death, and hath brought life and Immortality to light, through the Gospel, 2 Tim. 1. 10. All this (though it be the sure and steadfast hope of every True Believer, Heb. 5. 18, 19, 20.) is made void and of no effect, by those that deny the Resurrection of the Bodies, or flesh of men, for, as the flesh of *Christ* wherein he was present to death, 1 Pet. 3. 18. saw no corruption, but was quickened again by the Spirit the third day, Act. 2. 24, 31. So the flesh of those that believe in *Christ*, though it doth see corruption, as *David's* flesh is said to do, Act. 13. 36. shall be raised again, incorruptible, 1 Cor. 15. 52. and therefore God is declared to be the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, Exod. 3. 15. Mat. 22. 31, 32. because the Bodies of *Abraham*, *Isaac*, and *Jacob*, which are dead, shall live again, and shall therefore be raised up from death, because God is not the God of the dead,

of the living, as Christ hath taught. But Chap. 2.
false Teachers, in their denying the
Resurrection of the Bodies of the dead,
deny that God is the God of the Living;
it is most sad consequence, and blasphemous
opinion.

But (as the Apostle teacheth,) *The Sect. 15.*
denial of the Resurrection of the Bodies of
the Faithfull from the dead, doth not only
deny the Resurrection of men that have
died, but also of Christ himself, who knew
no Sin; it makes the Preaching of the
Gospel vain, and the Faith of them that
profess it; it renders the Apostles of Christ
false witnesses of God, because they have
testified of God, that he raised up Christ,
whom he raised not up, if so be that the
dead rise not: It concludeth, that those that
Christ hath set free from sin, are still under
the guilt thereof, that they that are false
sleep in Christ, are perished; and that the
hope of Believers is only in this life; and
therefore they of all men are most miserable,
1 Cor. 15. 13, 14, 15, 16, 17, 18, 19. O
fearfull Doctrine! What a bitter Root is
this which brings forth such Fruit, so
destructive to the health and comfort of all
Believers, so contrary to that food wherewith
the Spirits of the Faithfull have in old time
been

Chap. 2. been nourished ; and to the Hope, wherev
 they have in all their Tribulations b
 supported ? Oh, saith Job (in his g
 extremity, when his Brethren, Frien
 Servants, his own Wife, and You
 Children despised him) *that my words w
 now written, that they were printed in a bo
 that they were graven with an iron pen, a
 lead, in the Rock for ever ; For I kn
 (saith he) that my Redeemer liveth, a
 that he shall stand at the latter day upon
 Earth ; and though after my skin worm
 destroy this body, yet in my flesh th
 I see God, whom I shall see for my self, a
 mine eyes shall behold, and not anothe
 though my Reins be consumed within m
 Thus was he supported by the hope of t
 Resurrection of the dead, in the midst
 his great Afflictions and Tribulations, Jo
 19. 23, 24, 25, 26, 27. The like Experienc
 had Paul, for the hope of Israel saith he, I
 bound with his chain, Acts 28. 20. I
 judged (saith he) for the Hope of t
 Promise, made of God unto the Fathers, an
 which Promise, our Twelve Tribes, instant
 serving God day and night, hope to come
 for which Hopes sake, King Agrippa, (saith
 he) I am accused of the Jews : Why should
 be thought a thing incredible with you, tha
 Go*

God should raise the dead? *Act. 26. 6, 7, 8.* Chap. 2.

So likewise when he was brought before
FELIX, *This I confesse unto thee* (saith he)
that after that way which they call *Hereſie*,
ſo worſhip I the God of my Fathers, believing
all things which are written in the Law, and
the Prophets, and have Hope toward God,
which they themſelves alſo allow, that there
ſhall be a Reſurrection of the Dead, both
of the Juſt, and Unjuſt; and herein do I
exerciſe my ſelf, to have a Conſcience void
of Offence, both toward God, and toward
men: O what comfortable and ſure hope
hath every true Believer by the communion
of the Spirit of God, that raiſed up Jeſus
Chriſt from the dead, how are their ſpirits
quicken'd and renew'd after the Image of
him that created them, *Eph. 2. 5. Col. 3. 10.*
who will alſo, in due time quicken their
mortal Bodies alſo by his Spirit that
dwelleth in them, *Rom. 8. 11.* And in aſmuch
as God intends to raiſe the Bodies of his
Saints again from the dead, therefore
precious in his ſight is their death, *Pſalm.*
116. 15. They who while they lived in the
Body dyed unto Sin, their Bodies, after they
are dead, ſhall be raiſed again to Life, and
ſhall no more be ſubject to Death, or Sorrow,
or crying, for God ſhall wipe away all tears
from

Chap. 2. from their eyes, neither shall there be unto them any more pain, Revel. 21. 4. Death shall be swallowed up into Victory, and the Lord God will wipe away tears from off their faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoke it, Isa. 25. 8. Then shall be the restoring of all things which God hath spoken by the mouth of all his Holy Prophets, since the World began, Acts 3. 21. Then will he make all things new: and unto those which have loved their lives unto the death, for the sake of Jesus Christ, with all that have believed on his Name; God will be a Father, and they shall be his Children, and shall inherit all things; for these Sayings are true and faithfull, faith the Lord, Revel. 21. 5, 7. Thus all may see, That the denial of the Resurrection of the Bodies of the Dead, doth make void the Hope of the Israel of God. There is also that other pernicious quality in it, It emboldeneth the Sinner to God, on in his Disobedience against God, and his Holy will revealed in his Testament, the Scriptures of Truth, suggesting unto the Workers of Wickedness, That after Death they shall be bid in the Grave, from coming forth from thence to judgment: Therefore the Doctor

of Antichrist do deny Jesus Christ, which Chap. 2.
dyed at *Jerusalem*, they deny both the
Father and the Son, they deny the Resur-
rection of Christ, they hate and despise his
Ordinances, oppose and revile his People,
they sin and transgress without stay, until
they dye in Unbelief, thinking that there
shall be *no Resurrection of their Bodies out of*
the Earth, but that the Grave shall be a
hiding-place, to shelter them from the
Judgment of the Great Day: But thus saith
the Truth, *There is no Darkness nor Shadow*
of Death, where the workers of Iniquity may
hide themselves, Job 34.22.

But Sathan, that he might periwade his *Sect. 16.*
Servants to go on securely in their Disobedi-
ence against God, and to yield up themselves
wholly to the Counsel of the Prince of
Darkness, to strengthen them hereunto, doth
suggest unto them that there is no such things
to be expected, as those which the Faithfull
in all Ages have looked for, *viz. The coming*
of Christ to judgment; and the end of the
World. Yet, lest a positive denial of these
Glorious Truths should discover from what
Spirit that Denial doth proceed, he hath
taught his Ministers to hide their Designe,
and to make as if they opposed not the things
themselves, but only some such manner of

Chap. 2. accomplishment of them, as is not promised; They call all such *carnal*, as look and wait for the coming of Christ from Heaven out of them; they pronounce *Woes* upon such as say, That Christ is not yet come to judgment, and that the World is not yet ended: But why is it, but because *they look for no such thing, nor have they assurance of Peace in that day*: They boast that Christ is come to them, neither look they for any other coming: That the World is ended with them, neither look they for any other end: That the Judgment is past with them, neither look they for any other Judgment. But why is all this, but because they do deny that which is indeed the *coming of Christ in glory, the everlasting inheritance of the Saints, the judgment of Christ upon his Enemies, and the end of the World; when the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat; the Earth also, and the Works that are therein shall be burnt up*; For, as testifieth the Apostle, *The Heavens and the Earth which are now by the same Word of God are kept in store, reserved unto fire, against the Day of Judgment, and perdition of ungodly men*, 2 Pet. 3. 7, 10. Who seeth not, except those whose eyes the God of this World hath blinded,

See

1. Theff.

1. 6, 7, 8,

9, 10.

blinded, that they that now call themselves Chap. 2.
Preachers of, and to the Light within all
men, are *the Scoffers* that the Apostle Peter
said should come in the last times, walking
after their own Lusts, and saying, *Where is*
the Promise of his coming, 2 Pet. 3.3,4. yea,
the great Prophet, the Lord Jesus Christ hath
foretold of these *Seducers* and *Deceivers*, as
other the Lords Prophets also have done,
saying, *There shall arise False Christs, and*
False Prophets, which shall shew great signes,
and wonders, to deceive, if it be possible, the
very Elect : But that the *Chosen of God* may
be preserved from the Deceits of this great
Antichrist, Christ hath foretold with what
Lyes the Truth of his coming should by
Satan and his Instruments be opposed ; and
hath also so described the manner of his
coming, that all that believe on his Name,
may know assuredly, as the True Christ from
the False, so his true coming from a pretend-
ed coming, which the False Christs, and
False Prophets shall avouch for the True
Christ, and his True coming, with these
words, *Behold he is in the Desert, behold, he*
is in the secret Chamber, see here, see there,
Matth. 24. 23, 24, 25, 26. all which the Lord
warns his Disciples neither to go after, follow,
or believe ; and withal gives such a Descri-

Chap. 2. ption of the manner of his coming, as altogether inconsistent with the *false Christ* and *false Prophets* Description; which intimates, That Christs coming, (which his Saints know shall be *glorious*, and therefore *publick*) shall be, and is so *private*, *weak* and *dishonourable*, that some shall not know that he is come till they shew where he is with their *Behold he is in the Desert*, *behold he is in the Secret Chamber*, see here, or so there: for saith Christ, *As the Lightning that lighteneth out of the one part under Heaven; shineth to the other part under Heaven*, so also shall the Son of man be in his day, Luke 17. 23. or according to Matthew, *as the lightning cometh out of the East, and shineth even unto the West*, so shall also the coming of the Son of Man be, Mat 24. 26, 27. In which words four things are laid down, to vindicate the great and glorious coming of Christ.

1. That he will *absolutely* come as doth the *Lightning*: Who can deny the coming of the *Lightning*? It is as absolute and certain, that Christ will come, though some do both deny and oppose it; but Christ will come *certainly* and *absolutely*, as is testified by Christ himself, and his Apostles, in the *Scriptures*: *Immediately* (saith he) *after*

*the Tribulation of those dayes shall the Sun Chap. 2.
be darkened, and the Moon shall not give
her Light, and the Starrs shall fall from
Heaven, and the Powers of the Heaven
shall be shaken; and then shall appear the
signe of the Son of man in Heaven, and then
shall all the Tribes of the Earth mourn, and
they shall see the Son of Man coming in the
Clouds of Heaven with Power, and great
glory, Mat. 24. 29, 30. For the Lord himself,
saith Paul, shall descend from Heaven with
a shout, with the voice of the Arch Angel, and
with the Trump of God, &c. 1 Thes. 4. 15,
16. For yet a little while and he that shall
come will come, and will not tarry, Heb. 10.
37. He, saith John, that testifieth these
things, saith, Surely I come quickly, Amen,
even so come Lord Jesus, Revel. 22. 20.
Thus it is evident that Christ will certainly
come, But*

*2. He will come suddainly, as the Light-
ening cometh; as the Lightning cometh
suddainly, and unexpectedly, so also will
Christ, especially to those that oppose and
deny his coming, as the Scripture witnesseth;
But of that Day and Hour, saith Christ,
knoweth no man, no not the Angels of
Heaven, but my Father only; but as the dayes
of Noah were, so shall also the coming of the
G 4 Son*

Chap. 2. *Son of Man be ; For in the dayes that were before the flood, they were eating, and drinking, marrying, and giving in marriage, untill the day that Noah entred into the Ark, and knew not, untill the Flood came, and took them all away ; so shall also the coming of the Son of Man be, Mat. 24. 36, 37, 38, 39. Likewise also as it was in the Dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all ; even thus shall it be in the day when the Son of Man is revealed Luke 17. 28, 29, 30. For the Day of the Lord saith Paul, so cometh as a Thief in the night ; for when they shall say Peace and safety, then suddain Destruction cometh upon them, as travail upon a Woman with child, and they shall not escape, 1 Thess. 5. 2, 3. Behold, saith Christ, I come as a Thief. Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame, Rev. 16. 15. Thus will the coming of Christ be suddain, even to them that wait for his coming, but unto the Wicked his coming will be unexpected.*

Yet 3dly. He will come visibly, as the Lightning which lighteneth out of the clouds.

every part under Heaven, and shineth unto the
other part under Heaven, &c. For as the
lightening is seen with the bodily eyes, so
shall Jesus Christ be seen in the Day of his
coming, Then (saith Christ) shall they see
the Son of Man coming in the Clouds,
with great power and glory, Mark 13. 26.
And they shall look upon him whom they
have pierced, and shall mourn for him as one
mourneth for his only Son, &c. Zech. 12. 10.
Behold, saith John, he cometh with clouds,
and every eye shall see him, and they also
which pierced him, and all the kindreds of
the earth shall wail because of him; even so,
Amen: But unto them, saith the Apostle, Rev. 17:
that look for him, shall he appear the second
time, without sin unto Salvation, Heb. 9. 28.
Thus will the coming of Christ be visible.

But 4. At the time of his coming he will
shew himself to all, generally and universally,
as the Lightening doth: the Lightening
sheweth not it self first unto one, and then
unto another, but at one and the same time
it so cometh that it may be seen of all, from
one part under Heaven, even unto the other:
So at the coming of Christ, he will shew
himself to all generally, and universally; men
shall not need to say, Lo here, lo there, for
Christ shall be seen of all together, as is
testified

Chap. 2. testified in the Scriptures of Truth : *Th*
saith Christ, shall appear the sign of the
of Man in Heaven ; and then shall all
Tribes of the earth mourn, and they shall
the Son of Man coming in the Clouds
Heaven, with power and great glory, Mat
24.30. Behold, saith Enoch, the Lord come
with ten thousands of his Saints to execute
Judgment upon all, and to convince all
are ungodly, of all their ungodly deeds wh
they have ungodlily committed, and of all th
hard speeches, which ungodly sinners ha
spoken against him, Jude 14.15. It is, sa
Paul, a righteous thing with God to reco
pence tribulation to them that trouble y
and to you who are troubled rest with u
when the Lord Jesus shall be revealed fro
Heaven, with his mighty Angells,
flaming fire, taking vengeance on the
that know not God, and that obey not t
Gospel of our Lord Jesus Christ, who sh
be punished with everlasting Destructi
from the presence of the Lord, and from t
glory of his power, when he shall come to
glorified in his Saints, and to be admire
in all them that believe, &c. 2 Thes. 1.6,7
8,9, 10. So in the Epistle to the Hebrew
speaking of those that in time past obtaine
a good report through Faith, the Apostle
saith

And against the son of Perdition.

85

*Th*h, *They received not the Promise, God* Chap. 2.

he *going provided some better thing for us,*
all *that they without us should not be made*
all *perfect, Hebr. 11. 39, 40. And thus*
nd *the Coming of Christ vindicated.*

Ma *But these that will not that Christ should*
om *sign over them, though they perish for their* Sect. 17
rec *disobedience, yet will they persist in it, adding*
l *unto their sin of denying the coming of Christ*
wh *judgment, the denial of the end of the*
th *World: Whereby it doth appear, that their*
ha *conversation is not in Heaven, but on the*
sa *earth; they look not at the things that are*
con *eternal, but at those that are temporal;*
e *contrary to the practice of the Faithfull in*
y *Christ Jesus, 2 Cor. 4. 18. yea, so fully are*
ro *their minds bent unto the present things, and*
, *so absolutely do they fulfil what Peter did*
he *foretel, that to justify their Conceit, That*
e *all things do and shall continue as they were*
ha *from the beginning of the Creation, even as*
Sti *Satan brought Scripture, thereby to carry*
th *on his temptation against Christ, so these his*
o *Servants do alledge that Scripture, Eccl. 1. 4.*
ire *One Generation passeth away, and another*
5, *cometh, but the Earth abideth for ever; to*
w *justify that which was never the intent of it,*
ne *viz. That the Earth shall never be dissolved;*
7/1 *and so furious are they, that when they have*
th *been*

Chap. 2. been interrupted in their Discourse by
 Servant of the Lord, they have pronounced
Woes upon him, as one that puts the Lord
of the Lord farr from him; when it is
 apparent that it is themselves that put
 day of the Lord, wherein the Heavens,
 Earth, and the Works that are therein shall
 be dissolved, 2 Pet. 3. 10, 11. far from the
 For it hath been said by one of them, *The*
that might never be, and this was not spoken
 in a Corner, but in a great Meeting of those
 which call themselves Preachers up of the
 Light within, &c. but alas, what reason
 have they to interpret that Scripture, Eccle.
 1. 4. *The Earth abideth for ever;* so as to
 infer from it, that *the Earth shall not be*
dissolved, seeing the terms *ever* and *everlasting*
ing have their period: sometimes in the
 Scripture the Levitical Priesthood is called
 an *everlasting Priest-hood*, yet who sees not
 that it is long since ended; the Covenant of
 Circumcision in the flesh, Gen. 17. 13. was
 an *everlasting Covenant*, yet to engage Believers
 now to the observation thereof, is not
 according to the Gospel freedome, but the
 Legal servitude, from which every True
 Believer is set free by Christ. So although
 be said, *The Earth abideth for ever,* yet it
 not to be understood, that it shall never be
 dissolved

See

Gal. 3, 4,

5. Gal. 6.

21, 13.

Gal. 5. 1,

2, 3.

Col. 2.

10, 11,

dissolved, seeing the Lord hath said, Heb. 12. Chap. 2.
 27. Yet once more, I shake not the Earth
 only, but also Heaven: and this word, Yet
 once more, signifieth the removing of those
 things that are shaken, as of things that are
 made, that those things which cannot be
 shaken may remain. So also Heb. 1. 10, 11, 12.
 And thou Lord in the beginning hast laid
 the foundation of the earth, and the Heavens
 are the works of thy hands; They shall
 perish, but thou remainest; and they all
 shall wax old as doth a garment, and as a
 vesture shalt thou fold them up, and they shall
 be changed; but thou art the same, and thy
 years shall not fail: So also Isaiah the
 prophet testifieth, saying, And all the Host
 of Heaven shall be dissolved, and the
 Heavens shall be rolled together as a scrole,
 and all their Host shall fall down as the leaf
 falleth from the vine, and as a falling fig from
 the fig-tree, Isa. 34. 4. And as concerning
 Propagation, men and women shall cease
 from begetting and bringing forth children,
 For so saith Christ Jesus our Lord, Luke 20.
 4. the Children of this world, saith he,
 marry and are given in marriage, but they
 which shall be accounted worthy to obtain
 that World, and the Resurrection from the
 dead neither marry nor are given in mar-
 riage,

See
 Rev. 6.
 13, 14.

Chap. 2. riage, neither can they die any more, for
 are equal to the Angel, and are the children
 of God, being the children of the Resurre
 on, Luke 20. 36. Therefore they gro
 mis-interpret that Scripture, Eccles. 1. 4.
 interpret it so as to infer from it, that the ea
 shall not be dissolved, and that there sh
 alwayes be (even to eternity) a begett
 and bringing forth of Children, and con
 nuance of the Earth, and the things that
 therein, for this is not the meaning of
 neither is there any Scripture of Truth
 teacheth any such thing: But that which
 the intent and meaning of this Scripture
 this, taking it with the two former Vers
 viz. *Vanity of vanity, saith the Preacher*
is vanity. What profit hath a man of
his labour which he taketh under the S
&c. Now, if it be demanded, How doe
 appear that all is vanity? it is answered
 this 4th Verse, *One Generation passeth aw*
and another Generation cometh, but
Earth abideth for ever; That is to
 Mans life is brittle, and fading, he hath
 no continual abode, nor long continuance,
 as is declared, Job 14. 1, 2. *Man that is*
of a woman, is of few dayes, and full
trouble: He cometh forth like a flower,
is cut down, he fleeth also as a shadow,

Chap. 2.
contineth not. But it is not so with the earth, the Earth abideth for ever; that is, so long as all Generations shall come and go; it moveth not as man doth, but abideth all the time of one Generations passing away, and other Generations coming: So that, that which is here meant by this Terme, *ever*, is long time, or such a time as God hath pointed unto all the Generations of men. And as by the Terms *Ever* and *Everlasting*, concerning Circumcision, and the Levitical Priesthood, is meant, A long time, the time of many Generations, or such a time as God hath hidden from men, according to the signification of the Hebrew root; so also it might to be understood here, for God hath revealed to us in his Word of what continuance man, as he is a mortal creature is, of his time, it is *not much above threescore or four-score years*; but the Earth abideth for time hidden from us, for a long time, for many Generations. We know how long it shall be, within a little time, ere one Generation passeth away, and another cometh; But how long it shall be ere the Heavens and Earth shall pass away, though we know that they shall pass away, yet the time when they shall pass away is hidden from us; and the Father hath put this in his own power, it is
not

Chap. 2. not for us to know these times and seasons
 Acts 1.7. So that, Man having a very *little*
time, and short continuance, and the Earth
long time, a time not known to us; therefore
 saith the Preacher, *What profit hath a man*
of all his Labours which he taketh under
Sun? one Generation passeth away, and
 leave that which they have wrought by their
 former labour behinde them, another Generation
 cometh, and takes possession of that which
 which the former gathered together; so that
 all is vanity, and Mans temporal enjoyments
 more subject to change than the Earth, which
 abideth a long time, a time hidden from
 the time of many Generations. It is not so with
 Man as it is with the earth, for the earth
 holds its own, it yet keepeth its being; if
 take from it, it will have it again, as
 Wise Man teacheth, *All the Rivers, saith*
run into the Sea, yet the Sea is not full: out of
the Place from whence the Rivers cometh
thither they return again. But it is not so with
 man, who lyeth down, and riseth not, till the
 Heavens be no more, they shall not awake
 nor be raised out of their sleep, Job.

12.

Sect. 18 But although it be so, that the continuance
 of the Heavens and the Earth is long, yet
mans continuance in this mortal state

sho

And against the Son of Perdition.

91

Chap. 2.

short, yet the day of the Lord will come, wherein the Heavens being on fire shall be dissolved, the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up; and although the Adversaries of Christ are as willingly ignorant of the Worlds Creation and preservation, as of its dissolution; though they do as little remember the Judgment of God upon the old world, as they fear his Judgment upon the World that now is; Yet as by the Word of God the Heavens were of old, so by the same Word are they reserved unto Fire: as by the Word of God the Earth had its Creation, so by its word shall it have its dissolution; as by the Word of God the Flood was brought upon the World of impenitent sinners, that know not God, nor obey the Gospel of Jesus Christ, be cast into everlasting Fire, prepared for the Devil and his Angels: For all Nations shall appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad, 2 Cor. 5. 10. The Righteous shall receive Rest, the wicked Tribulation, and Anguish, indignation and Wrath shall be upon every soul of man that doth evil; of the Jew first, and also of the Gentile,

H

2 Thess.

See 2 Pe.

3. 5, 6, 7.

2 Thes. 1.

7, 8, 9.

Mat. 25.

41.

Chap. 2. 2 Thes. 1. 7. Rom. 2. 7, 8, 9. and in that day those that now contemn Christ his Truth, and the Professors thereof, that live and dye in unbelief, though they are great and mighty in the World now, yet then shall they call to the Mountains and Rocks, saying, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great Day of his wrath is come, and who shall be able to stand? Rev. 6. 16, 17. Be wise now therefore, O Kings, as saith the Prophet, be instructed, Judges of the Earth; serve the Lord with fear, and rejoyce with trembling; Kiss the Son lest he be angry, and ye perish from the way; when his wrath is kindled but a little, blessed are all they that put their trust in him, Psal. 2. 10, 11, 12. O that all men would now consider, and be wise in the Day wherein the Grace of God is tendered unto them, in the Gospel of Jesus Christ, that they may know what to do when God riseth up, and what to answer when he visiteth, Jam. 5. 14. and take heed all ye that make Profession of Jesus Christ, Watch and pray alwayes, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man, Luke 21. 36. for then shall be that coming of Christ

And against the son of Perdition. 93

that end of the World, and that eternal Chap 2.
judgement both of the living and of the
dead, which never yet hath been accom-
plished; notwithstanding the vain confidence
of those that call themselves Preachers of
and to the *Light within, &c.* That suppose
that these things are past with them, whose
Doctrine having been shewed to be disa-
greeable to the Doctrine of the Scriptures,
concerning the Person of Christ, and the
Father, Son and Spirit, and the Light, and
the Ordinances of Christ, and the Resur-
rection of the dead, the coming of Christ,
and the end of the world: It is time now
to conclude this Chapter.

C H A P. I I I.

That the so called Preachers of and to the Light within, &c. Preach not to the Creature man, but to a supposed Seed, or uncreated substance in Man, which they call Christ, and the eternal witness; That the Creature man is the Subject to whom Salvation is to be tendered, being in a lost condition by sin; and for whose deliverance Christ dyed; That the Spirits in Prison, are the Spirits of those men and women which were disobedient in the dayes of Noah; That Christ is a distinct person from all other persons, of his Divine and Humane Natures; That those comforts which are administered to the Disciples of Christ, he accepts it as done to himself; how believers are said to partake of the Divine Nature of Christ; and that not a power onely in man, but the whole man Spirit, Soul and Body, shall enjoy eternal happinesse, as the Humane Nature of Christ, now doth; That the Creature man, together with the Devils are the subjects of the Wrath

Go

God; And that the perfection spoken of Chap. 3. in the Scriptures, is that which the Creature man shall enjoy; Of the deceits of those that call upon all men, to look into the Light within, while they Communicate their Doctrine and unclean spirit to them of their resemblance, to birds in their Bel-candle, and net; the reason why they cry down Gospel Ordinances; and how they Communicate that unclean spirit, why they deny Baptism in Water, and plead for Spirit Baptism; why they require waiting in silence; of their touching or taking by the hand, and the effect thereof; of their visits; and of their so much preaching and Printing; that the Light within doth not effect those things which they ascribe to it, but the said things are effected by an unclean Spirit of their silent Meetings; that several of their followers have confessed themselves possessed with the Devil; and of the sad pranks he played in one that thought himself perfect.

Chap. 3.

Sect. 1.

THat those that call themselves Preachers of and to the Light within all men *Preach not to the Creature man, but a supposed seed, or uncreated substance in man*; is clearly discovered by their writings wherein they have these words, *viz. A Salvation to the Seed of God*; and by these and such like expressions, *viz. I speak to the Light in your Conscience, which shall eternally witnesse, &c.* Now if the Light in the Conscience shall eternally witnesse, then that Light, must needs be understood to be eternal; for nothing can be an eternal witness, but an eternal thing; *but God onely is eternal*, that is without beginning and without end; man is a Creature that hath a beginning, though he shall have no end, but shall for ever be in tribulation, or in rest as a reward of disobedience, or as the effect of the Grace of God, and his Gift thereby to him that believeth and obeyeth the Gospel; Therefore no part of man is God or of the uncreated or eternal substance; and they in preaching to an eternal thing, preached not to man, that had a beginning, and hath lost his first Righteousness; but which I fear to speak, even to God; for when I have at their publick Meetings, thus questioned the speaker, What is it which thou speakest and
Preacher

Preachest too; the Teacher hath cryed out in great hast, calling all the persons that heard him speak to witnesse for him, that he spake *to the Light in their Conscience, to the Seed of God, &c.* Whereupon I have asked him, What is that *Light in the Conscience?* What is *that Seed of God* in its self? I have then been answered, *that it is Christ,* as if Christ were not a person distinct from all other persons, but onely a *certain Spirit or Power* in all persons; and that his Death and Resurrection is accomplished, onely in a Mystical, not in a proper sence; and having a great affection to vindicate this Mystical Allegation, and to turn the minds of their Hearers from the plain Truth of the Gospel, they Alledge a Scripture or two, and infer from them that which never was intended by the Spirit of God in them; from that Scripture, 1 Pet. 3. 18, 19. Where the Apostle saith, *Christ hath once suffered for sins, &c. being put to death in the flesh, but quickened by the Spirit; by which he went and Preached to the Spirits in Prison;* they do infer, that *the spirits here spoken of is Christ, that is imprisoned in man,* kept under and held down in the Creature; and Christ as they say being quickened in them, they go and Preach to the Spirits, which is

Chap. 3. Christ imprisoned in others, which they endeavour to help, raise up & set at liberty; and for further proof of this imagination, they alledge, *Mat. 25. 36.* Where Christ saith, *I was sick and in Prison, and ye visited me, &c.*

Sect. 2. But in this their Doctrine and Practice of Preaching to the *Seed of God*, to the *uncreated or eternal witness*, or substance which they call *Christ imprisoned*, and not to the creature man; it is evident, that it is fearful blasphemy, for it supposeth, that that which they call Christ, hath done iniquity, else why do they say repent, repent, with many exhortations to depart from sin, when they speak to that within, which in their sense is Christ; so that they *Reprove Christ, Exhort Christ, Counsel Christ*; yea they say, they speak to *that of God in the Conscience, which shall eternally witness, &c.* so that they teach *God, Reprove God, Counsel God*: Oh horrible Blasphemy, who will not fear to utter it, how contrary is this to the Doctrine of the Blessed Apostle Paul? *Romans 11. 34.* WHO, saith he, *hath instructed the Lord, or WHO hath BEEN HIS COUNSELLOR?* Or who hath given to him, and it shall be recompensed unto him again? for of him, and through him, and

ed to him are all things, to whom be Glo-
for ever, Amen. See *Isay 30. 13, 14.*
e that hath an ear let him hear, and fear,
d do no more presumptuously; For this
eir Doctrine supposeth, that that which
ey call Christ, is saved by their Preaching
of Teaching, from a fallen condition;
hich when in their conceit they have rais-
ey, they salute in their writings, which
ey have Intituled, *A Salutation to the*
ed of God, which they suppose is in every
ey an, and this they say is Christ, in a fallen
y in or imprisoned condition, till raised up
x- y their endeavours; so that Christ is not
ey distinguished by them as a distinct person
is om all other men, nor his death to be de-
rt- ared, to be accomplished in his own per-
ey n, but in every man, according to their delu-
h on, every man hath Christ in him, sometimes
h in and sometimes raised, his death is not
h ce but often accomplished, and he is slain
t- t himself, and raised for himself, if raised at
e l; Oh how contrary is this Doctrine to the
o doctrine of the Scriptures, which teach,
d at Christ hath ONCE suffered for sins,
S e just for the unjust, being put to death
n the flesh, but quickend in the spirit, 1 Pet.
o 18. But now ONCE (saith the Apostle)
the end of the World, hath he appeared to
put

Chap. 3. *put away sin, by the Sacrifice of himself; he was once offered to bear the sins of men, and unto them that look for him, shall appear the second time without sin to Salvation, Heb. 9. 26, 28. Neither let them thinke to excuse the matter, by alledging that the Name Christ, is sometimes given the Church, which is men and women, united to him by Faith, according to the Gospel; for when so given, it is to be taken mystically, believing being understood to be the Body of Christ, and Christ to be the head of that Body; mystical sense destroyes not the proper sense for Christ as a distinct person from all other persons, is described by the Apostle Paul, Rom. 1. 3, 4. to be made of the Seed of David according to the flesh; and declared to be the Son of God with Power, according to the Spirit of Holinesse, by the Resurrection from the dead; in which flesh he suffered on the Crosse, being put to death; and the third day rose again by the Power of the Spirit of Holinesse; he was delivered for our offences, and was raised again for our justification, Rom. 4. 25. Who his own self bore our sins in his own body on the Tree, we being dead to sins, should live to Righteousnesse; by whose stripes, ye were healed, as the Apostle teacheth, 1 Pet. 2. 24.*

But if man considered as man, yea as fallen
unhappy and wretched man, as a *Creature with-
out Christ, without God, &c.* be not to be
reached unto; and if Salvation by Faith
in Christ be not tendred to the *Creature di-
stinct from the Creator*; then is there no
ground of Salvation, nor any thing to be sa-
ved; for there is not one Scripture which
speaketh of any thing else which Salvation
is to be tendred unto, but man for whom
Christ dyed, as it is written, *Heb. 2. 16.*
*For verily he taketh not hold of Angels, but
of the Seed of Abraham he taketh hold,*
according to the Greek; that is, he did not
take into unity of person the Nature of An-
gels, but he took into personal unity the
Seed of *Abraham*; that is, the nature of
man was taken into personality with his Di-
vine nature; that through death he might
destroy him that had the Power of death,
that is the Devil; and deliver them that
through fear of death, were all their life
time subject to bondage, *Heb. 2. 14, 15.*
It was the *Creature man*, that was in bon-
dage by sin, and in fear of death, that
hid himself and was afraid, *Gen. 3. 10.*
And had been as water spilt upon the ground,
God had not devised means that his ba-
nished be not exciled from him, *2 Sam. 14.*

Chap. 3.
Sect. 3.

Chap. 3. 14. It was that sinning Creature man, should have been banished for ever, not God devised means to redeem the *man* Adam and his posterity; For God so loved the world, that he gave his only begotten Son Jesus Christ, that whosoever believeth in him, should not perish but have everlasting life, John 3. 16. Gods love was indeed the lost, but no part of the eternal and uncreated substance was lost, but man was lost; the Creature had been cut off for ever, that first sin of Adam, by whom sin entered into the world, and death by sin, and death passed upon all men, for that all have sinned, Rom. 5. 12. But God so loved that Creature Man, as to give his only begotten Son for his redemption; for God sent not his Son into the world to condemn the world, but that the world through him might be saved, John 3. 16, 17. which life and salvation is to be held forth to the Creature, which hath sinned, to the race of mankind, for they have all sinned and are short of the Glory of God; and these that have sinned, are upon their repentance, believing the Gospel Justified freely by the Grace of God, through the redemption that is in Jesus Christ; for God justifieth

And against the son of Perdition. 103

godly, Rom. 3. 23, 24. Rom 4. 5. We Chap. 3.

we have seen and do testifie, saith the Apostle
John, That the Father sent the Son to be
Saviour of the World; Not to be a
behaviour of his eternal substance, but to be
Saviour to the world, 1 John 4. 14. I
the Living Bread, saith Christ, which
came down from Heaven; if any man eat
of this Bread, he shall live for ever, and
the Bread which I will give is my flesh, which
will give for the Life of the World, wch
world had for ever perished for the iniqui-
ties thereof, had not Christ Jesus given him-
self freely to death, that he might bring
them to God, which were without God, and
without Christ, being strangers from the
Covenant of Promise, having no hope, and
without God in the world, Ephes. 2. 12.
so that as the same Apostle teacheth, they
which were sometimes alienated, and ene-
mies in their Minds or Spirits by wicked
works; Yet now hath he reconciled in the Body
of his flesh through death, to present them
holy, and unblameable, and unproveable
in the sight of God; if they continue in the
Faith grounded and settled, and be not mo-
ved away from the hope of the Gospel
preached unto all; and whereof Paul was
Minister, Col. 1. 22, 23. For as he also
saith,

Chap. 3.

saith, *There is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time, 1 Tim. 2. 5.* The like is testified by the *Angel of God*, it is written by *Luke* in his Gospel, *And lo the Angel of the Lord (saith he) came upon them, and the Glory of the Lord shined round about them, viz. the Shepherds and they were sore afraid; And the Angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; not to a supposed Seed, or uncreated, or eternal substance in man, but unto man, even unto all people; for unto you, saith he, is born this day in the City of David, a Saviour, which is Christ, the Lord; and this shall be a sign unto you, ye shall find the Babe wrapped in swaddling cloaths, lying in a Manger; not lying within you, but lying in a Manger, which was not within them; and suddenly there was with the Angel a Multitude of the Heavenly Host, praising God, and saying, Glory to God in the Highest, on earth Peace, good will towards men, Luke 2. 9, 10, 11, 12, 13, 14.* This is indeed the Gospel of glad-tidings, a Saviour for sinners, for poor sinful man; yea and so saith all the Prophets,

phets, as many as have spoken, have likewise declared these things, viz. That God did send his Son to die for man, to bear our sins, and that God raised up his Son Jesus, and sent him to blesse the Creature man, in turning every one of us from our Iniquities; it could not be to turn himself from his Iniquities, for he had none: He did no sin, neither was guile found in his Mouth; yet it pleased the Lord to put him to Grief for us, and to lay upon him the Iniquities of us all, See Acts 3.26. Isa. 53. 6. yea, he was wounded for our Transgressions; He was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes are we healed: So that it is evident, That that Doctrine which is not directed to Man, but to a supposed Seed, or uncreated Substance in man, is not the Doctrine of the Gospel, which tendereth Salvation to the Creature, but a blasphemous Riddle, which tends to the nourishing of Evil Thoughts, viz. That the *Eternal Witness*, or Substance, stands in need of a Teacher, and of a Resurrection, out of a fallen or imprisoned Condition; or to make Man exalt himself into the Place of God, by imagining that something within him, as a part of his Person, is as Eternal,

Chap. 3. *Eternal as the Spirit of Holiness in Christ* or else it tends to make the Creature man consisting of Spirit, Soul and Body, utter to despair of Salvation.

Sect. 4. But now to Answer thy false Inferences which thou endeavourest to draw from these Holy Scriptures; to maintain thy Opinion and Practise, of Preaching not to man considered as Man; but to a supposed Seed or eternal Substance in Man: I say, and testify in the Lord, That these Scriptures 1 Pet. 3. 19. Matth. 25. 36. teach nothing in the least to justify such a Practice; but that which is here held forth by the Spirit of God, in the first Scripture, is this; viz. *That by that Spirit which raised the Flesh of Jesus Christ from the Dead, he has Preached by the Ministry of Noah, to the Spirits of men which are now in prison; not that he preached to the Spirits when they were in Prison, nor that these Spirits are of the eternal and uncreated substance; but the spirits in prison, are the spirits of those men and women, which Christ according to the Spirit of Holiness did by his servant Noah who was assisted therewith, preach unto, before they were in Prison; that is to say, in the dayes of Noah, when they were disobedient to the long suffering of God, whilst*

the Ark was a preparing; So that you cannot say, the Seed of God was that which was preached to, except you will say, the Seed of God was disobedient, or that they were in Prison when they were Preached unto; for then they could neither have been obedient nor disobedient, for in Prison, they are as a reward of their disobedience, which they acted when they were at Liberty, and are kept in Prison for the said disobedience, unto the great Judgement Day; So that the Spirits were not in Prison when they were Preached to, but disobedient they were at that time, when once the long Suffering of God, waited in the dayes of Noah, while the Ark was a Preparing, in which few, that is, eight Souls were saved by Water at that time; when once the long Suffering of God waited while the Ark was a Preparing; Then did Christ by the same Spirit, by which his own Body of Flesh; in which he was put to death, was raised again from the dead, Preach to them that were then Disobedient, whose spirits are now in Prison, and so shall remain, till the great Day of Judgement, when they in Spirit, Soul and Body, shall be punished with everlasting fire, as a reward of their disobedience, in refusing the Spirit of Holinesse, by
I which

Chap. 3. which God did strive with the old World, a hundred and twenty Years, Gen. 3. 6. So great was the Patience and long-suffering of God; So unwilling was he that any of them should perish, but rather that all of them should have repented, Rom. 2. 4. 2 Pet. 3. 9. which when they utterly refused to do, he brought the flood of Waters upon that ungodly World, those that would not be turned by the strivings of Gods Spirit, but refused that Grace, which was so earnestly and affectionately tendered unto them, as unworthy of any further offers of Grace, were destroyed by the flood of Waters, which overthrew their Carcasses, and as the just Wages of their impenitency and unbelief, their spirits are now reserved in Prison, unto the judgment of the great Day of God Almighty, when they, with all other wicked men, that live and die in impenitency and unbelief, spirit soul and body, shall bear the punishment of their disobedience; And then also the Angels which kept not their first Estate but left their own Habitation, for which cause, they are now reserved as in Prison, in everlasting Chains, under darkness, Jud. vers. 6. shall be cast into the Lake of Fire burning with Brimstone, where they and those accursed men and women, that have been

been seduced by him, shall be tormented for Chap. 3.
ever; where their worm dieth not, and the
fire is not quenched. Thus it is evident, that
the spirits in Prison, spoken of in the Scripture
abovesaid, are not to be understood of the
Spirit of Holinesse in Christ, but indeed of
the Unclean and Rebellious spirits of Men
and Women, who refuse the Grace of God,
when it is tendered unto them, in the day of
his forbearance and long suffering.

But thy inference, from *Mat. 25. 36. Sect. 5.*
to justify thy Opinion and Practice of
Preaching, not to man, but to a supposed
seed in every man, which thou callest, Christ
imprisoned in man, is also exceeding false, and
that which tends to the turning of the minds
of men, from the Person of Christ, by whose
Death and Resurrection accomplished in his
own Body, he hath wrought the Redemp-
tion of the Bodies of all others that believe
in him; to an imaginary spirit, or supposed
internal substance in every man, as if not a
person distinct from all other persons, but a
spirit or power in all persons were the Christ;
and as if the death of Christ were not ac-
complished in his own Body really, but in the
bodies of all men, only mystically. But this
is the Testimony of Truth, Christ Jesus, the
Lord, is a distinct Person from all persons
beside

Chap. 3. beside himself, and such a person as there is none like him, for *He is the Son of God, according to the Spirit of Holinesse, Rom. 1. 4. and also the Son of David according to the Flesh;* so that he is truly and properly the Son of God before all Worlds, and also in the fulnesse of time, being made of a Woman, Gal. 4. 4. It was onely that Person that is the Son of *Mary the Virgin*, never man was Son of a Virgin but He, it is He onely that was conceived in his Mothers Womb, by the Operation of the Holy Spirit, not one man in the whole World was ever so conceived besides himself; so that *He and He onely, is perfect God, and perfect man in Nature and Substance*, no man else in the whole Creation is so; it is He that hath two distinct Natures in one entire person, no Person else hath the like in him; and in him onely, dwelleth all the fulnesse of the Godhead, bodily, Col. 2. 9. in no man besides him, dwelleth the Godhead in any measure, bodily: Now although all men in respect of their Substance, and Christ in respect of one of his Natures or Substances, that is to say, *His Flesh and Blood* are one Substance, Heb. 2. 14. yet it doth not at all follow from hence, that all men are Christ, for they are all distinct persons from

And against the son of Perdition. - I I I

him, they are many persons, He is one Per- Chap. 3.
son, Mat. 16. 13, 14, 15, 16. Onenesse in
nature, doth not make onenesse in person; a
man and his wife are one in Nature, yet they
are two distinct persons; and although all
men in respect of their substance of Spirit,
Soul and Body, and Christ in respect of his
Humane Nature are one; yet in respect of
his Godhead they are not one, for He onely
is the Son of God, according to the Spirit
of Holinesse, and was so from all eternity,
Rev. 1. 8. Phil. 2. 6. Heb. 9. 14. the
spirit of man, though it be the most excel-
lent part of man, yet it is but a Created Sub-
stance; the Spirit of Holinesse in Christ is,
an uncreated Substance, a being without
beginning and without end; So that although
Christ was in all things made like unto his
Brethren, sin excepted, yet as he is the Son
of God, according to the Spirit of Holinesse,
he is not like his Brethren, that have begin-
ning of dayes, and end of life; but like his
Father of the same uncreated Substance,
and of the same eternity, even without be-
ginning and without end; and as Christ did
in our Nature suffer, yet not in ours, but in
his own Person; so he is pleased to account
that which is done to his Disciples, as done
to himself, because it is done to one of his
Natures,

Chap. 3. *Natures, though not to his person, but to the Persons of his Disciples, who are not therefore Christ; for the Disciples are not that person that is the Christ, neither have they as they are persons, those two Natures that Christ hath, neither are they that one Person that Christ is, neither are they in a mystical sence called Christ, but as being in Covenant and in Communion with that one Person which is the Christ, who is the Son of God, according to the Spirit of Holiness and the Son of David also, according to the flesh, which no man besides him is: from all which the sence of the Scripture, Mat. 25. 36. is clear, viz. That man having one of the Natures of Christ, viz. Flesh and Blood, and being in Covenant with him by becoming his Disciples, that good or that evil which is done unto them, Christ declares it as done unto himself, not that it was done to his Person, as the Question of the Righteous, vers. 37. and the Answer of the King, vers. 40. do evidently manifest; whereby the folly of those that wrest this Scripture, to prove that Christ Preacheth to the Spirits, when they are in Prison, or that those Spirits are Christ, that the Christ is onely a Power or Spirit in every man, and not a distinct Person from all men beside himself, or that Christ hath onely*

Chap. 3.
only one Nature, and not two distinct Na-
tures in one Person; or that the Humane
Nature which dyed, was not Christ accord-
ing to the Flesh, which also was quickened
again by Christ, according to the Spirit of
Holiness, Rom. 1. 4. or that these two
Natures, Spirit of Holiness and Flesh, Son of
God, and Son of Man, in one Person; is not
the true Christ, distinct from all other Per-
sons of men, though they be the Disciples of
Christ: I say, the folly and blasphemy of
those that wrest this Scripture, to defend
those vain conceits, or to gain-say those
Glorious Truths which are discovered, laid
open and made manifest; for Christ in his
affirmations, *I was an hungred, and ye fed
me; Naked, and ye clothed me; Sick,
and ye visited me; in Prison, and ye came
unto me,* and the like; did not affirm these
things to be administred to the eternal Sub-
stance; but to the whole created man, Spi-
rit, Soul and Body especially to the sensitive
Soul which standeth in need of Food, Mat.
6. 25. and to the Body, which being naked,
hath need of cloathing; as also the Spirit
of man, which being in trouble, hath need
of comfort; But it cannot be said, that the
Power, Spirit or eternal Substance in man,
distinct from the Spirit, Soul and Body of
man,

Chap. 3. *man, is hungry, thirsty, a stranger, naked, sick, or in prison; neither did Christ affirm these comforts to be administred to his own Person, consisting of these Divine and Humane Natures, which as the Spirit of Holinesse, was ever free from such infirmities, so also the Humane Nature of his Person, hath been free from hunger, cold and nakednesse, ever since his Resurrection from the dead; so that the true meaning of our Saviour is this, viz. That forasmuch as the Humane Nature of Christ, is one in substance with the Nature of man-kind, and because the Disciples of Christ, are in Covenant with Christ, their Head and Lord, therefore that which is done to them in Feeding, Cloathing, Harboursing, &c. the Lord takes it as done unto himself, because it is done to one of his Natures, though not to his Person, and because it is done to the Persons of his Disciples, which are in Covenant with him, as the 40. verse makes it evident: And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it to one of the least of these, my Brethren, ye have done it unto me. Thus this Scripture also is vindicated, and those false inferences, which false teachers have endeavoured to draw from it, refuted.*

And against the son of Perdition. 115

But those that are perswaded, that some Chap. 3.
part of their persons, either *Soul or Spirit*, Sett. 6.
is Christ the Light of the World, the eter-
nal and uncreated substance, being lifted
up with high conceit of themselves, suppo-
sing that the *Godhead dwells in them bodily*,
and being unwilling to be divested of that
imaginary deity, and to be accounted *meer*
Creatures; it is likely that they will object
whatsoever may be objected against that
Doctrine, which declares Jesus Christ, to be
a distinct Person from all other persons, ha-
ving such a manner of unity with God the
Father, that no person hath in the whole
world beside himself; and it's more then
probable, that they will alledge these and
such like sentences of Scripture, viz. *Christ*
seen you the Hope of Glory, Col. 1. 27. My
little Children, of whom I travel in birth
again, till Christ be formed in you, Gal.
4. 19. That was the true Light, which
lighteth every man which cometh into the
World, and the Light shineth in darknesse,
&c. John 1. 5. And the inference which
they will make from these and such like
Scriptures, questionlesse will be to this pur-
pose, viz. *That the eternal and uncreated*
substance or witness, is in every man that
cometh into the World, in the same manner
as

116 *A Testimony for the Son of Man,*

Chap. 3. *as it is in him that was born of the Virgin
and is so manifested in those that call them-
selves Preachers and followers of the Light
within, &c. But in answer to their Al-
legations and Objections of this kind, the
Scripture teacheth, that all mankind are
the same substance with Christ, according
to one of his Natures, but not according
to the other; according to the Created, &
not according to the Uncreated substance.
Forasmuch, saith the Apostle, As the chil-
dren are partakers of Flesh and Blood, he
also himself likewise took part of the same.
Heb. 2. 14. The Flesh, Soul and Spirit
of all men, and the Flesh, Soul and Human
Spirit of Christ is of one Substance; there
is indeed a Personal and an Accidental differ-
ence, but not a Substantial: the Persons
of men are many, but the Person of Christ
is one; the condition wherein the World
men and women are, is *unclean*, by reason
of sin, but the condition wherein the Human
Nature of Christ's Person is, is *Pure & Holy*
by reason of his Righteousnesse; he took part
of the same Substance of Adam, but not
part of his Pollution: we are *unclean*, be-
cause we are *Propagated in unclean* Lust,
the just reward of sinful desire, Gen. 3. 10.
Psal. 51. 5. but he is *Pure and Holy*,*

cause he was conceived of the Holy Spirit ; Chap. 3.

we are unclean, because we have sinned in transgressing the Law of God, but he is Pure and Holy, because he hath kept it : the Humane Nature of Christ, was made in the same condition that Adam was before he sinned, but we are become in the same condition that Adam was after he had sinned ; and as the Substance of Adams Flesh, Soul and Spirit, was the same after he had sinned as before, but not the condition ; so the Substance of Christs Flesh, Soul and Humane Spirit (not of the Spirit of Holinesse) is the same with Adams, now since Adam sinned, but the condition, the same with Adams before he sinned ; for though the eternal word took hold of the Seed of Abraham, or took into Personal Unity, the Substance of Adam, after Adam had sinned ; yet the Estate or Condition wherein that substance was made, was as Pure and Holy, as Just and Righteous, as Adam was before he sinned ; for as Adam before he transgressed, was a Son of God by Creation, Luke 3. 38. So the Humane Nature of Christ, is the Son of God by Creation ; God made or built the Body of Christ, of the Seed of the Woman, as he did the Body of Adam, of the dust of the ground, see Gen. 2. 7. Gal. 4.

Chap. 3. 4. *Heb. 10. 5.* Christs being the Son of David, doth respect the *substance* of which his Body was made, not the *formation* of that *substance*; for in that respect, he is also the Son of God, *Luke 1. 35.* It is indeed a *Glorious* Personality, that the *Humane Nature* of Christ hath, because it doth not subsist of it self, but in the *Godhead*, but the *substance* of it, is the same with all mankind, who subsists not as he doth, viz. by *Personal Unity with the Godhead*; and as *Adam* before he had transgressed, had *Sovereignty* over the Creatures, and the *Paradise of God* for his Habitation, wherein was the *Tree of Life*, whereof he might have eaten before he transgressed, and so have lived for ever in the enjoyment of God, and of that *image or likeness* of God, wherein he was made, had he kept that Law, and eaten of that *Tree of Life* which was given him for that purpose; see *Gen. 3. 22.* *Rev. 22. 2, 3.* So the *Humane Nature* of Christs Person, by keeping that Law which *Adam* transgressed, hath right to all that *Adam* lost; for he being made under the Law which he also fulfilled, *Gal. 4. 4.* *Mat. 5. 17, 18.* in him the *Image of God* is seen expressly, *Heb. 1. 3.* and all things are put in subjection under his feet, *Heb. 2. 7, 8.*

see Psal. 8. And as the first *Adam* being Chap. 3.
tempted, by his yeilding to the temptation,
was soon overcome of the Devil, and led
Captive at his will; So Christ the second
Adam, by resisting the Devil, when he
was tempted by him forty dayes in the Wil-
dernesse, overcame Satan and put him to
flight, see *Mat.* 4. vers. 1. to 12. And
therefore as the demerit of the first *Adams*
transgression was so great, that all that are
derived from him by *Natural Generation*,
are defiled by it; so the demerit of the se-
cond *Adams* obedience is so great, that all
that ever come to be derived from him by
Spiritual Regeneration, are sanctified by it;
So that as it was a blessed estate and condi-
tion, that the Person of the first *Adam*, and all
that were in him, lost by sin; so it is a bles-
sed estate and condition, that the Humane
Nature of Christ, the second *Adam*, hath
gained by his obedience, for the same Na-
ture, in the Persons of all those that ever
come to be in Covenant with him, or to be
regenerate or born again of Water, and of
the Holy Spirit, and so to be grafted into him
by Faith, *John* 3. 5. 6. *Romans* 11.
19. 20.

For whosoever shall seriously consider, and *Sect. 7.*
according to the Scriptures of truth, deter-
mine.

Chap. 3. *maine of the state and condition wherein the first Adam was made, and wherein he continued until he transgressed the Law of God, shall find that it was a very happy and blessed estate and condition; for he was made in the Image of God, in Righteousnesse and true holinesse was he created, Eccles. 7. 29. Gen. 1. 26. Ephes. 4. 24. with dominion over the Creatures, the Fish of the Sea, the Fowl of the Air, and over every living thing that moveth upon the earth, was he invested, Gen. 1. 28, 29. In the Paradise of God was he placed, of all the Trees of the Garden, excepting one, ly one, was he allowed to eat, and amongst those which he was allowed to feed upon, and even in the midst of the Garden was the Tree of Life, whereof if he had eaten before he transgressed, he had no doubt continued for ever in that blessed estate and condition of Righteousnesse and true Holiness, wherein he was made, Gen. 3. 23, 24. But he soon lost that blessed estate and condition, and by sin, made himself and his posterity exceeding wretched and miserable, for of a Son of God, he became a son of Satan, a child of Wrath, Ephes. 2. 3. he defaced the Image of God, and got unto himself the Image of Satan, for he took the De-*

for his Father, by following his counsel; his reward, the man Adam by transgression, became like the Devil, that is, to have the knowledge and experience both good and evil; Behold, saith the Lord, the man is become like him, (For it is observed, that the Hebrew word may and might so to be rendred, for man became like the Devil by sin) from us, viz. the Devil, to know, that is to experience good and evil. Gen. 3. 22. For God is Pure and holy, the Devil is impure and unholy; God cannot behold the evil of sin with approbation, the Devil cannot behold good with approbation, see Heb. 1. 13. therefore saith Christ to the Jews, Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it, John 8. 44. So that man by sin being in condition become like the Devil, for this purpose the Son of God was manifested, that he might destroy the works of the Devil, 1 John 3. 8. that so the substance of Adam might be redeemed out of that lost condition whereinto it was fallen by transgression, and be so secured in happiness

Chap. 3.

pinelle for the future, that it should not
 again from it ; that this might be effected
 it was necessary that the *eternal Word*,
 second Person of the Trinity, should
 the *substance* of *Adam* into person
 with himself, that those two *Substances*,
eternal Word, and the *Substance* of *Ad*
 might be *one in Personality*, that so the
dience of Life, and *suffering of Death*
 the *Substance* of *Adam* in the *Person*
Christ, might be of such infinite worth
 value with God, that for the *merit* of it
 might set free the *same Substance* of *Ad*
 in all other persons also, from that bond
 and *misery* whereunto they are fallen by
 transgression of *Adam*, and of themselves
 for the *Substance* of *Adam*, in the *Per*
 of *Christ*, fulfilling the *Law*, and then
 that *Substance* being made a curse, and
 suffering the *Sentence* of the *Law*, due
 the *World* of sinners, not to *Christ* that
 ned not ; the world of sinners are put into
 capacity to be delivered, according to
 condition of the *New Covenant*, from
 wrath and *Curses* unto which they are fall
 by the transgression of the old and first
 venant, which fallen condition is called
 Scripture, the old man, or *Adam*, which
 corrupt, according to the deceitful lusts

And against the son of Perdition. 123

*Ephes. 4. 22. The body of sin, Rom. 6. 6. Chap. 3.
The members which are upon the earth, Col.
5. The Law of sin in the Members,
Rom. 7. 23. The Flesh, the carnal mind,
Rom. 8. 7, 8. and such like, all which do
set forth that miserable estate and condition,
unto which the Substance of Adam is fallen
by sin: on the contrary, that condition which
the Substance of Adam had before he sin-
ned, and to which it is restored in the Per-
son of Christ, is called in Scripture, the new
man, which after God is created in Right-
eousnesse and True Holinesse, Ephes. 4.
22. The Law of the Spirit, Rom. 8. 2.
The Spiritual Mind, Rom 8. 6. The new
man, which is renewed in knowledge, after
the Image of him that created him, Col. 3.
10. and such like. Now the eternal Word,
taking hold of the Substance of Adam, and
uniting it unto personality with the uncre-
ated substance; and the created substance
keeping the condition of the first Covenant,
that is to say, exact unfinning obedience; that
Substance of Adam in the Person of Christ,
is as Pure and Holy, as Just and Righteous,
as it was in Adam before he sinned; but
that the same Substance of Adam, in all
other persons also might be redeemed from
that miserable estate, viz. guilt of sin, power
K and*

Chap. 3. and dominion of sin, and from the punishment justly due unto the world of sinners that substance of Adam in the Person. Christ that knew no sin, underwent the Sentence and Curse of the Law; that so the same substance in the persons of others, might be set free, not by their performing the condition of the first Covenant; for it is impossible that they that have sinned, should be justified by that Covenant, which requireth exact unsinning obedience, but by their performing the condition of the second Covenant, which is, Repentance, Faith and Gospel-obedience, which those that have sinned, may through the assistance of Gods Spirit perform; upon condition of which, Repentance, Faith and Gospel-Obedience, the Lord giveth unto them, both pardon of their sins past, and also such help and assistance by his Spirit, that those that thus enter into Covenant with him, may be enabled to walk more agreeable to the rule of the spiritual and holy Law of God, Rom. 7. 12. 14. than any man or woman out of Covenant with him, by all their own strength and endeavours, now since the fall of Adam can possibly do; yea, Jesus Christ doth assist those that are in Covenant with him, that with their minds they may be enabled to

serve the Law of God, though through the warring of the flesh against the Law of their mind, they are sometimes captivated to the Law of sin in their members; See Rom. 7. 22 23, 24, 25. Now so far forth as persons come to be in Covenant with Christ, and are enabled by him to walk according to his direction; so far forth are they said to have Christ formed in them, that is to say, to be brought into a blessed estate and condition of freedom from the guilt of sin; of freedom from the power and dominion of sin, of assurance of redemption from the first death, and of deliverance from the second death; and so by Christ, to be entituled unto eternal Life; so that if the created substance of Adam in the Person of Christ, though by the power of his uncreated substance, doth set free the same created substance in the persons of others, from that miserable estate and condition, into which that substance is fallen by sin and transgression, and also entitle that substance unto eternal life; It may well be said of all those that are brought into such an estate and condition by Christ, that Christ is formed in them, though they be not of the same substance with Christ, in respect of his uncreated, but onely in respect of his created substance; & that those objections propounded,

Chap. 3. pounded, and such like, are fully answered.

Sect. 8.

But if it be objected, That believers have also those pretious Promises given them, whereby they may be *Partakers of the Divine Nature*, 2 Pet. 1. 4. To this it is answered, that although it be so, yet the manner of *Believers partaking of the Divine Nature*, is different from that manner of unity, of the *Divine and Humane Natures in the Person of Christ*, in several respects.

First, *In the Humane Nature of Christ, dwells the fulnesse of the Godhead bodily*, Col. 2. 9. But in Believers, *the Godhead doth not dwell bodily*.

Secondly, The Body of Christ who was born of *Mary*, was not *Conceived*, that is, formed or fashioned in his Mothers Womb, *but by and of the Holy Spirit*, the second Person in the Trinity: But the bodies of those that are Believers, were not conceived in their Mothers Wombs by any such *operation of the Holy Spirit*; God forbid we should once presume to think so.

For Thirdly, The *Virgin Mary* conceived the Body of Christ, *of her Seed or Substance by the operation of the Holy Spirit*, the second Person in the Trinity, *without her*

her knowing of man, Luke 1. 34. 35. Chap. 3.
But the Bodies of those men and women that are Believers and Saints by calling, were conceived of their Mothers, *not without their knowing of man, and without any such operation of the Holy Spirit.*

Fourthly, The Humane Nature of Christs Person, *never subsisted of it self, but alwayes was in Personal Unity with the Godhead, and subsisted by it, so that in him the Godhead dwelt bodily; but it is not so with others Persons, though they are Believers, and though their Substance be the same with the Humane Nature of Christ; yet it doth not subsist as the Humane Nature of Christs Person doth; for all Persons, excepting Christ, do subsist without the Personal Unity of the Godhead; but the Humane Nature of Christs Person, did never subsist without the Personal Unity of the Godhead.*

Therefore, Fifthly, That we may understand how Believers *do partake of the Divine Nature*, it is needful to consider, what *that Divine Nature is, that Believers are said to partake of, and after what manner they do partake of it: The Divine Nature then of which participation is promised unto believers, is their attaining unto an emi-*

nent resemblance of that blessed estate and condition, wherein the Humane Nature of the Person of Christ, now is since his Resurrection from the dead, and ascention to his Father, as the Apottle Paul teacheth, Rom. 8. 29. For saith he, Whom God did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first-born among many Brethren; for as Believers have born the Image of the earthly, so shall they also bear the Image of the Heavenly, 1 Cor. 15. 49. That as the Humane Nature of Christ, could not be held of death, because it was in Personal Unity with the Divine Nature; So those that are in Covenant with Christ, shall not be held of the first, neither shall they enter into the second death; not because they are personally united unto the Divine Nature or Godhead, as the Humane Nature of Christs Person is, but because they, as all mankind are, of one substance with the Humane Nature of Christ; Therefore all shall be brought out of the Grave, and such as are also in Covenant with him, whose Humane Nature is personally united unto the Godhead, shall not enter into the second death; for as the Godhead of Christ did quicken that Humane Nature, which is in Personal Unity with it;

so will the same Godhead, (see *Acts 10. 43. Chap. 3. Acts 13. 38. Ephes. 2. 5. Rev. 3. 14. &c.*) through that Humane Nature, quicken also the same Humane Nature in those that are not in Personal Unity with it; for the Humane Nature of Christ is so filled with the Divine Nature, that of his fulnesse, all those that are in Covenant with him, do receive, and Grace for Grace, *John 1. 16.* It is wonderful to consider what victory the Humane Nature of Christs Person hath obtained, with what dignity he is invested, and what gifts he hath to bestow upon all his Brethren, now since his ascension to his Father: He, saith the Apostle, hath led Captivity Captive, *Ephes. 4. 8.* hath abolished death, and hath brought Life and Immortality to light, through the Gospel, *2 Tim. 1. 10.* He is Crowned with Glory and Honour, *Heb. 2. 9.* He is King of Kings, and Lord of Lords, *Rev. 19. 16.* All Power in Heaven and Earth is given unto Him, *Mat. 28. 18.* even that Jesus which was Crucified, is now both Lord and Christ, *Acts 2. 36.* He that descended into the lower parts of the Earth, is the same also that ascended far above all Heavens; that He might fill all things: And He gave some Apostles, and some Prophets, and some Evangelists, and some

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Chap. 3. *some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, Ephes. 4. 9, 10, 11, 12, 13. The Divine Nature filled the Humane Nature in the Person of Christ, that He might pour out of his fulness, to the same Humane Nature in the persons of others; the Humane Nature of Christs Person did so participate of the Divine Nature, that his Conception, Birth, Life, Sufferings and Death, was Pure and Holy, and therefore of infinite worth in the sight of God the Father; that so they whole Conception, Birth and Life is polluted and unclean, and whose death is the wages of their sins, might be set free from sin and from death, and entitled unto eternal Life; for in the flesh of Christ, sin was so condemned, Rom. 8. 3. that neither unto the guilt of sin, dominion of sin, nor unto any punishment due for any sin done by him, was he lyable; it was to set free the persons of others from the Guilt, Dominion and Punishment due to them for their sins, that he underwent the punishment; he that knew no sin, being made a curse,*

curse, that so they which have sinned, might inherit a blessing, Gal. 3. 13. 14. which blessing, or rather blessedness, Psalm 1. 1. all those that are in Covenant with Christ, and in that Covenant are faithful unto death, Rev. 2. 10. do receive of him, who through his Divine Power, doth give unto them a likeness of estate and condition, unto his own now glorified Humane Nature; that so they also truly may be said, to partake of the Divine Nature. See 2 Pet. 1. 2, 3, 4.

Therefore, Sixthly and Lastly, Believers partaking of the Divine Nature, as it is in a different manner from the Union of the Divine and Humane Natures of the Person of Christ; so in this life, it is but a part, 1 Cor. 13. 12. *With the mind, I faith the Apostle, I my self serve the Law of God, but with my flesh, the law of sin, Rom. 7. 25.* The Renovation the Apostle exhorts to, is in the spirit of the mind, Ephes. 4. 23. 'The perfection the Apostle declares the Saints now to be come to, is to the Spirits of Just men made perfect, Heb. 12. 23. which is but the earnest of that inheritance Believers shall obtain, the first fruits of the Spirit; Believers though they enjoy this, do wait for the Adoption, to wit, the Redemption of

Chap. 3. of their Bodies. See *Romans* 8. 23, 25.

Sect. 9. For as the Humane Spirit, Soul and Body of Christ, wherein his Humane Nature doth consist, is now perfectly glorified, his Body being raised from the Grave, and ascended up into Heaven, *Luke* 24. 51. *Shall the Spirits, Souls and Bodies of all true Believers*, after the Resurrection of their Bodies from their Graves, or change from mortal to immortality, be perfectly glorified: See *1 Cor.* 13. 10. And when they come to this estate and condition, then they come to the full enjoyment of the promise of Inheritance, to which they are of God predestinated; that is to say, to be conformed to the Image of his Son, *that he might be the first born among many Brethren*, *Romans* 8. 29. And this is that the Apostle prayed for, in behalf of the Church of the Thessalonians; *And the very God of Peace* (saith he) *Sanctifie you wholly, and I pray God your whole Spirit, Soul and Body, be preserved blameless unto the coming of our Lord Jesus Christ*, *1 Thes.* 5. 23. Then Believers shall have their compleat participation of the Divine Nature, when they, having overcome and kept the Works of Christ unto the end, are by him brought into likeness of

re and condition with his own now glori-
ed Humane Nature ; for when the day of
Christ's appearing shall dawn, then shall the
day-star, the Glory of his Humane Nature
rise in the Hearts of all that love him,
1 Pet. 1. 19. For as Jesus Christ is that
Bright morning-Star, Rev. 22. 16. so he
promised to give it unto them that hold fast
till he come, Rev. 2. 28. And then he whose
humane Nature hath received of the Fa-
ther, (Rev. 2. 27.) Power, Glory and Ho-
nour, (John 17. 1, 2. John 8. 54.) will
give unto his Brethren a likeness of Glory
unto that, to which his own Humane Na-
ture is now advanced ; which being once
dead, is now alive again, and lives for ever-
more ; and is now fully able to open the
doors of death, and to set at liberty the
Prisoners of Corruption and Mortality, as
he himself testifieth ; saying, I am he that
liveth, and was dead, and behold, I am a-
live for evermore, Amen ; and have the keys
of Hell and of Death, Rev. 1. 18. Al-
though the second Adam be of the same
Substance with the first ; Yet oh how excel-
lent is the estate and condition of the second
Adam, now since his Resurrection from the
dead ! The last Adam, saith the Apostle,
was made into a quickening Spirit, It Learned,

So is the
Greek,
saith the
Learned,
is

Chap. 3. is raised a spiritual Body, saith he, 1 Cor. 15. 44, 45. And, as the first Adam being fallen, those that bear his Image, bear the Image of the earthly, that is, Sin, Corruption and Mortality; so the second Adam being raised, those that shall bear his Image shall bear the Image of the Heavenly; that is, Righteousnesse, Incorruptibility and Immortality, 1 Cor. 15. 49. 55, 56, 57. For the first Adam having by sin defaced the Image of God, wherein he was created the second Adam repaired it again, and by fulfilling the Law under which he was made, hath so condemned sin in the flesh that having suffered death for the World of sinners, and being also risen again from the dead, his own Humane Nature, Spirit, Soul and Body; and also the Spirits, Souls and Bodies of all that believe on his Name, shall for ever enjoy Life, Spirituality and Incorruptibility; And when the Church shall come to this estate and condition, then shall she resemble her Head, Christ Jesus, who having first given himself for it, to Sanctifie and to cleanse it, will then give himself unto it, and thereby make it like Glorious with his own Glorified Humane Nature: See Ephesians 5. 25, 26, 27. Rev. 19. 7, 8, 9.

For thus saith the Truth, *Christ hath once* Chap. 3.
suffered for sins, the Just for the Unjust, Sect. 10

that *He might bring us to God*; who being
raised to death in, or concerning the flesh, was
quickened again by the Spirit of Holinesse;
that is to say, the Godhead of Christ, did
quicken the manhead of his Person, that so
the Manhead in the Person of Christ, might
by the Power of his Godhead, quicken the
same Manhead in the persons of others; For
now even the Manhead of Christ, hath
though still the same Substance as the first
Adam, yet) the quality and condition of a
quickening Spirit; for that manhead which
being alwayes in Personal Unity with the
Godhead, and now also raised by it from
the dead, and exalted to the Glory of the
Father, hath such Power through the God-
head, with which it is in Personal Unity,
that he can give a likenesse of Glory to the
Manhead, which is not Personally united to
the Godhead; for *He* hath received of the
Father such Power over all flesh, that *He*
could give eternal Life to as many as are by
the Father given unto Him, John 17. 1, 2.
For the Father giveth those that believe in
Jesus Christ, unto Christ, that they may re-
ceive of his Fulness, Ephes. 1. 3, 4. John
1. 16. Ephes. 4. 10, 11, 12, 13. And
Christ

Chap. 3. *Christ giveth unto them, with Righteousness, Peace and Joy in the Holy Spirit, and Hope of eternal Life, to support them in their Tribulations, which they endure for Names sake; and at the last he will give them eternal Life, and the Glorious enjoyment of blessednesse unspeakable, Rom. 1. 17, 18. Col. 1. 5. 2 Thes. 1. 4, 5, 6. Yet Christ as man in the Substance of Adam, the Created Substance, hath taken hold of eternal Life, that the Creature, man, may be assured of enjoying the same, by virtue of title derived from him, as he himself testifieth, John 6. 27: saying, Labour not for the meat which perisheth, but for the meat which endureth unto everlasting Life, which the Son of Man shall give unto you; for him hath God the Father Sealed for since by man came death, by man came also the Resurrection from the dead, saith the Apostle, 1 Cor. 15. 21. And God hath given good assurance, both of the Resurrection, and of the Eternal Life, which is promised unto them that believe, in that the Man Christ Jesus in the Substance of Adam is risen from the dead, and entered into Life and Glory everlasting, Acts 17. 31. The Resurrection of Jesus Christ, is that sign of the Prophet Jonah; for the Substance*

Adam being raised from the dead in the Chap. 3.
son of Christ, it gives assurance of a re-
urrection to the same Substance in the Per-
sons of others; and seeing Jesus Christ doth
promise to them that believe the Gospel, not
only the Resurrection from the Grave, but
also eternal Life, the Creature, man, hath
good assurance of enjoying happinesse by
following his Counsel; because the created
Substance in Christs Person hath taken pos-
session thereof; for as the Apostle teacheth,
1 Cor. II. 16, 17. The Branches must neces-
sarily be Holy, where the Root is Holy, and
the Lump where the first fruit; So that if
men and women will be content to break off
their sins by repentance, that by Faith, through
Grace they may be grafted into Christ, they
may be well assured to partake of the Root
and Fartnesse of him their Olive Tree, that is
to say, enjoy a likeness of Life and Immorta-
lity with the Humane nature of Christ, which
will be communicated to them from the
Divine Nature of Christ, by, or through his
humane Nature, as he himself hath promi-
sed, *Rev. 3. 21. saying, To him that over-*
cometh, will I grant to sit with me in my
Throne, even as I also overcame and am
set down with my Father in his Throne: This
is the comfort of Believers in all their Tri-
bulations,

Chap. 3.

bulations for the Name of Christ, and the testimony whereof, the blessed Martyr Saint Stephen dyed; who beholding in Heaven the Glory of God, and Jesus standing on the right hand of God, was so filled with consolation and assurance, that he said unto them which did so fiercely persecute him: Behold, I see the Heaven opened, and the Son of Man standing on the right hand of God; and in this confidence he called upon God, saying, Lord Jesus receive my Spirit; and Lord, lay not this sin to their charge. *Acts 7. 55, 56.* The Glorification of the Created Substance in the Person of Christ was that which comforted Stephen, when his enemies cried out, stopped their ears, and ran upon him with one accord; cast him out of the City, and stoned him to death as a Blasphemer; for he saw the assurance of his own glorification, in seeing the Son of Man in Glory; though Satan was pleading by his instruments against him on earth, while Jesus Christ in the Created and now Glorified Substance, was pleading for him in Heaven, he was not discouraged at death itself, but was so well assured of his own happinesse, and so well instructed in Christian exercise, that calling upon the Lord Jesus, to receive his own Spirit; he prayed

an. *And against the son of Perdition.* 139

and *unto him* also to forgive the sins of those that Chap. 3.

Murdered him; Oh how great is the consolation of the Faithful in Christ Jesus, upon the account of the *Glory to which the Humane Nature in his Person is now advanced*; shall well may they withstand all the Powers of darkness, and say with the Apostle, Rom.

1. 34. *Who is he that condemneth? it is Christ that dyed, ye rather, that is risen again, who is even at the Right Hand of God, who also maketh intercession for us.*

1 Pet. 3. 21, 22. Heb. 1. 3. Heb. 12.

Believers having such an Advocate and High Priest of their Profession, who is made like unto his Brethren, touched with all their infirmities, sin only excepted,

and now also made higher than the Heavens, that Humane Nature, by Personal conjunction with the Divine Nature, and by what it hath received from it, being be-

come so Spiritual, that it may be truly said, the last Adam, That is, the Created substance in Christs Person, is now made into a quickening Spirit; so that it

may well be concluded, that as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will;

For as the Father hath Life in Himself, so hath he given to the Son, to have Life in

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him.

Chap 3 himself, and hath given him Authority to execute Judgement also, because he is the Son of Man, John 5. 21, 26, 27. And he having suffered, by being Tempted, and Crucified, and being now also made perfect, that is to say, having broke the Head of the Serpent, overcome all his enemies, and being in the Humane Nature of his own Person exalted above them; he is able to relieve all his Disciples in all their temptations, yea, to save them to the uttermost, that come to God by him, seeing he ever liveth to make

See Heb. intercession for them: And so they that 2. 14, 15, now suffer with Christ, shall in due time 17, 18. & partake of his Divine Nature, that they Heb. 7. 25 shall be in like estate and condition with his now Glorified Humane Nature, and reign with him in Glory Everlasting, 2 Tim. 2. 11, 12. Thus it is evident, that as the Created Substance in Christs Person, is now invested with Glory, so the same Substance in those that believe in him, shall in due time be advanced to it, as those that believe not in him, shall be kept far from it.

Sect. II But now if we consider those severe threatnings, which by those that call themselves Preachers of, and to the Light within, &c. sometimes are denounced, as they say against

against sin; and withal, do remember what
is that is the Subject of their blessing, viz.
not the Creature Man, but a supposed Seed
an uncreated Substance in man; then is it
not easie to conclude also, what is the sub-
ject of their curse, viz. not the Creature
Man, consisting of Spirit, Soul and Body, but
some other thing, a contrary Seed? and its
likely they will say, it is the Devil; but let
them call it what they will, this is evident,
that it tends much to the imboldening man
to God, on in his Sin and Rebellion against
God, and the Gospel of his Grace, to sug-
gest unto him, that the Devil onely is the
Subject of the Wrath of God; There can-
not be a Doctrine more advantagious to Sa-
vage man, and to the advancement of his King-
dom, then such a Doctrine, which perswa-
deth, that the Devil onely shall bear the
blame, and suffer the punishment for all the
sins that man doth commit: Oh how gredi-
ously will a man that is so perswaded, com-
mit all manner of wickednesse; but it is
not good for any man to trust to the lies of
the old Serpent, nor to the falshood of any of
his instruments, for the Word of Christ is
directly contrary to the word of Antichrist;
for the Scriptures of Truth do declare, that
the Creature Man, which obeyeth not the

Gospel, but liveth and dieth in unbelief, shall, as being a cursed seed, be cast into utter darkness, where shall be weeping and gnashing of teeth, Mat. 8. 12. Those eyes that have been the windows of vain desire, and have not looked up to Heaven, to behold the work of God, that so they might consider the operation of his hands, (Psal. 28. 5) shall weep and wail, because of anguish and pain, and that without remedy: It is not only the Devil that shall bear the punishment of sin; but unto those men and women that enter not into Covenant with Christ, that so they may obtain from him the remission of their sins, he will say at the last day, *Depart from me, ye Cursed, into everlasting fire, prepared for the Devil and his Angels,* Mat. 25. 41. Such indeed is the punishment prepared for the Devil and his Angels, and for the Beast and the false Prophet, with those workers of iniquity that shall live and die in their worship and service, That they shall be cast into the lake of fire, burning with Brimstone, where they shall be tormented day and night for ever, Rev. 19. 20. Rev. 20. 10. So that as the Angels which kept not their first estate, but left their own habitation, are justly reserved, unto the judgment

And against the son of Perdition. 143

Judgement of the great day, Jude verse 6. Chap. 3

So also the Creature man, shall either lie under the curse and wrath of God, as the just reward of his sin and disobedience to the Gospel, in his not believing in the Name of the onely begotten Son of God, Christ Jesus, that so his sins might be remitted, and his Person saved in that great day of Judgement, *Mark 9. 44. Acts 3. 19, 20, 21.* nor else the Creature man shall enjoy from God, through Jesus Christ, by Faith in his Name, the unspeakable blessedness of Peace, Adoption, Salvation, Eternal Life, and everlasting Glory with the Father and the Son; For as the wicked shall be turned into Hell, and all the Nations that forget God, *Psal. 9. 17.* even so shall the Righteous enter into Life eternal, and Joy unutterable, *Mat. 25. 46. Mark 16. 16. Dan. 12. 2, 3.* This is the Doctrine of the Gospel of Jesus Christ; that which is the contrary Doctrine, is the doctrine of Devils, the consequence whereof leadeth men and women unto all manner of wickedness; For no blessedness shall be to the Spirits, Souls and Bodies of them that walk in the Fear, Faith and Love of God, nor no tribulation nor anguish, no indignation nor wrath, to the Spirits, Souls and Bodies of them

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Chap. 3. them that walk in the *vanity* of their minds, committing iniquity with greediness, desiring reproof, and casting the *Rich and Gracious* tender of Gods unspeakable Love in Christ Jesus, which he so earnestly tendreth unto them, behind their backs; then what wickedness may not man run into? With how much eagerness will all such as are so persuaded, persist in all impiety? How impossible will it be unto them, while they retain such a delusion, to be turned from sin, and converted to God? but that Doctrine which strengtheneth the hands of evil doers, and weakeneth the hands, discourageth the Hearts, and maketh the Knees of those that are running in the Paths of everlasting Peace, to become feeble, neither is nor can be of God, but is from Satan the old Serpent, and from his Vicegerent Antichrist, the Beast and false Prophet, who with all his Subjects, Worshippers and Admirers, even all those men and women that know not God, nor obey the Gospel of Jesus Christ, shall be punished with everlasting destruction, from the Presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admired in all them that believe, because the Testimony of the Grace of God

was of them believed, in the day of his Chap. 3.
long-suffering and forbearance, 2 Thes. 1.
8, 9, 10. Rom. 2. 4.

But it is also evident, that those that call *Sect. 12.*
themselves Preachers of, and to the Light
within, &c. when they exhort to perfecti-
on, they never intend that the *Creature Man*,
with all the helps he can lay hold on, either
is, can or ought to be perfect; for when I have
asked them about this thing, and have said
unto one of them, What is that thing in it
self, which thou sayest is perfect? Is it thee,
such a man, thy Body of Flesh, the *Crea-*
ted Substance and Being, which is called by
such a name, &c. it hath been answered, No,
I speak not of the *Creature*, or the Body of
Flesh its being perfect; I mean that mea-
sure of Christ, as it raises up it self in me, it
is perfect, it is that which doth not sin, it is
that which is born of God, it is that which
I witnesse to, according to my measure, it
is perfect: Now who sees not plainly, that
thy Contention about Perfection is vain; for
who doubts of the *Perfection* of the *uncrea-*
ted Substance, or of the Perfection of the
Person of Christ; his *Divine Nature* is Per-
fect, the *Humane Nature* of his *Person* is
Perfect; the *Person of Christ* did no sin,
neither was guile found in his mouth, 1 Pet.

Chap. 3 2. 22. And is there not a vast difference between the perfection of the Person of Christ, which is perfect by a perfection without ever having done one act of evil, nor thought one sinful thought, or spoken one guileful word; and the perfection of the Persons of other men who have sinned, in Thought, Word and Deed? Is it not therefore vain, to speak to a man of perfection, and not to intend the perfection of *man*? And is it not as vain, to make no distinction between the *Person of Christ*, and the persons of other *men*? or between the *Communion of the Holy Spirit*, the *third Person in the Trinity* with *Believers*, and the *Union of the Spirit of Holiness*, or *Divine Nature*, the *second Person in the Trinity*, with the *Body of Christ*, or his *Humane Nature*? or between the *operation of the Holy Spirit*, upon the *World of Sinners*, in *convincing them of Sin, Righteousness and Judgement*, John 16. 8. and the *Gift of the Holy Spirit unto Believers*, whereby they are *assured of their Adoption*, led into all *Truth*, assisted in *Holy Duties*, supported in *Tribulation*, and invested with *hope of Glorification*? Rom. 8. 16. John 16. 13. Rom. 8. 26. 1 Cor. 14. 15, Rom. 5. 5. If therefore when thou speakest to
man

of perfection, thou meanest the perfection of the Divine Nature of Christ, a pleasure of God, as thou callest it; doth not every Believer, acknowledge the perfection of the Divine Nature? Who is so therophane, as not to conclude, that God is imperfect? And who so Blasphemous but thyself, being led by the Spirit of Antichrist, to presume once to think, that any part of man, Spirit, Soul or Body, is of the Divine, Eternal and uncreated Substance? And such must needs be the meaning of those that Preach to man of perfection, and intend no other perfection, than the perfection of God, or of the Person of Christ.

But the Scriptures do declare, that man, consisting of Spirit, Soul and Body, shall at the coming of Christ in Glory, be made perfect; and as the Spirit of man by pardon of sin, Luke 1. 77. is now made perfect, (Heb. 12. 23.) in part, so shall the whole man also eternally enjoy perfection, as the Apostle teacheth, *When that which is perfect is come, then that which is in part shall be done away; for now we see through a glass darkly, but then, face to face: Now, saith he, I know in part, but then shall I know even as also I am known, 1 Cor. 13. 10, 12.* for then, at the coming of Christ Jesus
the

Sect. 13

A Testimony for the Son of Man,
the Lord, shall the Spirits, souls and
dies of all Believers be preserved blameless
1 Thel. 5. 23. and being sanctified
Christ, Ephel. 5. 26. shall be found with
out fault before the Throne of God, Rev. 19.
5. For when the time of refreshing shall
come from the presence of the Lord, they
shall their sins be blotted out, Acts 3. 19.
both sin, and punishment for sin, shall they
be taken away, that so they may be made
perfect in Glory and Happiness everlasting
1 Cor. 15. 54, 55, 56, 57. And forasmuch
as the Perfection of God, and of the Divine
Nature of Christ, is a perfection of a
different Nature from the perfection of man,
God being perfect in his Nature, Christ
having never acted sin; man being imperfect
in his Nature, by reason of sin which
he hath committed; if thou that callest thy
self a Preacher of the Light within, &c. when
thou exhortest to perfection, intendest man
in thy exhortation; then thou that exhortest
another, shouldst teach thy self to be obedient
to that which the Scriptures teach
man to observe, in order to his obtaining
perfection; that is to say, to turn from the
dead works, thy Legal Righteousnesse, and
knowledging thy self a sinner; say with the
Publican, with a contrite Spirit, God be
merciful to me.

merciful to me a sinner; believe the Gospel of the remission of sins; and being cut of the heart with grief for sin committed, repent, and be Baptized in Water, in the Name of Jesus Christ, for the remission of thy sins; See Acts 2. 38. Acts 10. 47. Mat. 3. 6. and so walking, as Christ teacheth in the Scriptures, thou mayest attain unto the perfection that he hath promised; but if when thou exhortest to perfection, thou intendest God, or the Divine Nature of Christ, in thy exhortation, or the Person of Christ, then thou blasphemest against God, and against Christ; supposing him to stand in need of an exhortation to perfection, whose Nature is Pure and Perfect; or, that the Person of Christ hath sometimes been imperfect, whose Divine Nature is perfect, being of the same Substance with his Father, and whose Humane Nature is perfect, being conceived in the Womb of the Virgin, by the operation of the Holy Spirit; in which Nature he kept the Law of God, and fulfilled every jot and tittle of it; he suffered death for our sins, and rose again for the Justification of all them that believe in him; and such perfection was and is in him, that by one offering, he hath perfected for ever, them that are

Chap. 3. *are Sanctified ; wherefore the Holy Spirit also is a Witnesse to us, saying, I will put my Laws in their Hearts, and in their Minds will I write them, and their sins and their iniquities will I remember no more ; Thus he whose Divine Nature is perfect, and whose Humane Nature also hath perfectly kept the Law of God, and fulfilled all Righteousness, will give unto those, whose Nature is imperfect, and who have transgressed the Law of God, upon their Repentance and Conversion, such a perfection through his Grace, as whereby their sins shall not be remembred, and whereby their Persons shall be glorified for ever and ever.*

But thou that seemest to be so exceeding earnest in teaching up the Light within, warning all men and women to follow after it, yet never intendest that they whom thou teachest, should be guided by the Light which they have in them, before thou beginnest to teach them, but that from thee which art without them, they should receive that instruction, which thou callest, the Light within them ; And to discover thee in this thing, as plainly as possible I can, I will make use of a Comparison, unto which thou art as like in thy actings, as

And against the son of Perdition. 131

to any thing I can find to compare thee Chap. 3.
withal ; for thou in thy endeavours to gain
poor Souls to thy wayes , and to become
followers of thy steps, art like unto certain
Birders which we have in our Land, that
do go about in the dark night, *with a Bell,*
Candle, and Net, to catch Birds of the Air,
who in this work of theirs , do first of all
sound their Bell, which being of a conside-
rable bigness and sound , it doth so *amaze*
and *astonish* the poor Birds , that they
wholly lose their senses at that time , and
cannot tell how to make use either of Feet
or Wing, to avoid the danger that is before
them ; the Birder then with his *Candle* dis-
covering where the amazed Birds do sit, he
casts his Net over them, and having taken
them, *leads them captive* by force whither
he will , and doth with them according to
his pleasure : Even so thou by thy Preach-
ings and Printings , dost *make a great*
sound and noise to deceive the Hearts, and
to amaze the Spirits of the simple ; for
thou speakest of great things, yet art but
like a *sounding Brass*!, and *tinkling Sym-*
bal ; thou callest upon all to *wait in silence,*
to stand still, to cease from all outward
and Scripture-Teaching, and from Scripture
Ordinances, as from Baptism, Laying on of
Hands,

Chap. 3. *Hands, and breaking of Bread, &c.* from
Preaching, Praying and Hearing the Word which
 calling them *Carnal, Lifeless and empty Ordi-*
nances, &c. not onely perswading men
 and women to leave all outward Means
 and Ordinances of the New Testament
 written in the Scriptures, by which they
 would have the use of their feet, having
 them shod with the Preparation of the Gos-
 pel of Peace; but also teaching them, that
 to believe in a Christ out of themselves, *that*
Carnal and Lifeless also; and that their
 Saviour is within them, upon whom they
 must wait in silence; even thus thou teachest
 them that follow thee, wholly against belie-
 ving in the true Christ, who died in his own
 Body; that by that one Sacrifice of himself, *not*
out of every other man, he might reconcile
 the world of Man-kind to himself, without
 themselves, or any Righteousness done by
 them; the believing whereof, is the poor
 Creatures Wing, whereby to flee unto Christ
 and to rest upon him for Justification by
 Faith through his Grave; and so to escape
 out of the hands of such cruel Birders, & from
 wrath to come: So that all thy great foundry
 and noise of Preaching and Pruning, in
 which thou cryest out so bitterly and vehem-
 ently against all those means which are ap-
 pointed

ominated of God unto Salvation, labouring Chap. 15

With all thy might, to bring men and wo-
men out of conceit with them, telling them
they are deceived in them, and exhorting
them to *Mind the Light which is within*
them, and that will lead them out of all sin
and iniquity, and eternally save them: Even
this thou dost, that thou mayest drive on
thy design, to put poor Creatures into a
amazement & astonishment, to make them to
doubt of the truth of all Gods Teachings,
exhortations and Ordinances whatsoever;
they neglect all Duties which God hath com-
manded, in order to their Salvation, and to
lie in silence, and wait in astonishment, to
be delivered from those fears which thou
hast put them into: All which is but to de-
stroy the senses of poor Creatures, by thy
bellowing and noise, that so thou mayest bring
them into a bewildered condition, to be even
at a loss withal what thou pleasest, that hast so
dazzled, dazled, and confounded their appre-
hensions and senses.

When therefore thou hast effected thy *Sect. 15*
purpose thus far, being somewhat expert in
thy way, by the help of an evil Spirit,
in which thou callest thy discerning eye, boast-
ing of the great discovery which thou hast
made into, and through all men, discerning
by

Chap. 3. by it, as by a *Candle*, what is in them ; when thou doest thus discover by that *Light*, by which thou art led, and as by a *Candle* *see*st where the poor Bird doth sit, who by thy sound is astonished, confounded and silenced, then thou hastest to it with all speed to cast thy *Net* over it, which is to communicate thy *unclean spirit* unto it ; which spirit is not the light in every man, but the *darknesse* in thee and thy followers ; neither is it in those that are silenced, confounded by thee, till it comes from thee, and enters into them at that time, which is to them remarkable, the time of their visitation, as they call it ; but it is a woful visitation, for it doth not come with a *still soft voice*, like the *Spirit of God*, nor in the cool of the day, but with earthquakes, and rending of Rocks, as they call it, putting the poor Creature into such a woful condition, that it is like one caught in a *Net* indeed, and must now be dealt withal, at the mercy of the Fowler, which is very cruel ; for oh, what quakings and shakings, tremblings and fearings ? what pulling and dragging is at that time ? just as though the very heart must be pulled out, all the bowels torn in pieces, and one limb rent from another ; of which I have seen the example with mine eyes, and

who

When the *unclean spirit* hath pronounced Chap. 3.
 such woes, terrours and judgements, and
 hath held the creature under them, as long
 as he thinks fit, which by them is *called*
Hell, and is all the Hell they fear; then the
 good Spirit speaketh Peace to them, but *not*
by the Blood of Christ shed for their sins in
his own body, and out of themselves; but
 telleth them, *that he hath done away*
their sins and iniquities as a thick cloud,
 and carried them away into the Land of
 forgetfulness; not that Christ the Scape-
 goat, as a distinct Person from all other
 men, hath done it: and then this spirit re-
 quireth that Creature to arise, and tell what
 God hath done for its soul; yea, some-
 times this Spirit speaketh with a vocal voice,
 in the bottom of the Bellies of them that
 are possessed therewith, saying to them, as
 the Lord said to *Abraham, Gen. 12. 11.*
 for *Satan* endeavours to imitate God, as
 much as he can) Get thee out of thy Fathers
 house, and from thy kindred, unto a Land
 that I will shew thee, and I will reward
 thee double; other whiles he commands
 the Creature to go to such a place, to such
 a man, with a message from the Lord: for
 now this Spirit hath the dominion over the
 poor Creature, hurrying it up and down
 M. with

Chap. 3

with Motions, Revelations and Commandments making it do what he liketh ; for his power is unresistable, having gotten such hold that they go now they must, they cannot stay, nor avoid it ; speak now they must, and cannot help it ; for if they avoid the doing of any thing which he requireth, then are they sure to feel he is a Lord indeed, by the Terroure, Wrath and Judgement, which he will bring them into ; his Commands being given out upon pain of damnation, upon the neglect of obedience to them ; So that he is not obeyed out of a principle of Love, but of Fear and Terroure, & such Terroure too as makes them sometimes to quake and tremble ; and how unclean are his commands, that he required some of them men and women, to strip off all their clothes, and as naked as they were born, to stand sometimes upon a Mark or Crosse in the time of Market, and sometimes at the Grave, while the dead is burying, in their naked bodies, and there to tell the People they are for a sign of their destruction ; though it cannot be reasonably supposed that God did require his Prophet so to divest himself of all garments whatsoever, when by some such like sign he required him to declare the destruction of the People : but such is the uncleanness

Chap. 3.
and cruelty of this spirit wch possesseth these
poor creatures, almost choaking them with
fits and conflicts, making them roar and
bawl at the mouth, with such a terrible
and hideous kind of crying, as might very
much amaze any one that shall see them,
as I my self have done: therefore I say they
do not intend what they declare, viz. That
men and women should be guided by the
light that is in every one of them, before
one of these Teachers have by some means
yet other conversed with them, that so in-
struction and an unclean spirit, might be from
them communicated unto those, upon whom
they call to mind the Light within: Ah
how many poor souls have their feet caught
in this snare! how many are taken in this
evil net, and thereby led to destroy all their
good beginnings wherein they began to serve
the true God, running into grosse wicked-
nesses and Satanical delusions, posting from
mountain to hill, forgetting their resting
place, turning from the true Christ, and
from worship of God, and going a whoring
after this spirit of error and their own in-
ventions!

But that thy dissimulation may further
appear, I shall in several particulars make
manifest, that thou never intendest that

Sect. 16.

man should be guided by that Light which they have in them, before they meet with thee, or thy Doctrine; but that they should receive instruction, and a spirit from thee to be their director and assister. First, because that when thou doest affirm, that the Apostles of Jesus Christ were sent out to Baptize with the Spirit, this thou speakest to oppose those that stand to maintain that they were commanded to *Baptize with Water, in the Name of Jesus Christ for remission of sins, and by Prayer, and laying on of hands, to seek unto God, that he would give his Spirit*, as he hath promised *Luke 11.9, 13.* Therefore thou callest *Baptism in water, carnal; Prayer and laying on of hands, carnal;* because not the Administrator of Prayer and laying on of hands but God doth give Christ to shed for or baptize with the holy Spirit, See *Acts 32. Acts 2.33. Mat. 3. 11.* Now if I may believe that what thou speakest of the Apostles of Christ, those that are thy messengers can perform, then consequently they should Baptize with a spirit, and give a spirit to them, which do receive their counsel, else they are not lawful Preachers by their own confession; so that thou intendest to Communicate a Teacher from without

whatsoever thou declarest of the sufficiency Chap. 3.
of the Light within. For,

Secondly, Thou intendest not that men and women should be guided by the Light which is within them, before they receive instruction and a spirit from thee which art without them; because thy Teachers do declare to men and women, that if they will but wait in silence, be still and quiet, cease from outward and Scripture-teaching, Forms, and carnal Ordinances, that they shall receive vertue, life and strength from them, though they never see their faces any more; by which it appears plainly, that thou intendest to give a spirit to such as adhere to thy Doctrine, for otherwise these thy promises of *Vertue, Life, and Strength* to be received from thee, are vain, and thou art not faithful that makest them. But,

Thirdly, Thou never intendest that men and women should be guided by the Light which is within them, before they receive instruction from thee, and that thou givest them a spirit, because that when thou takest hold of the hand of men and women, or layest thy hands on their foreheads, or on their shoulders, great trouble comes upon their spirits within them; yea, when thou hast taken hold of the wrists of

Chap. 3. the hands of some, while they have been opposing thee, they have been taken with such a trembling, that they could not speak nor hold still, nor get away from thee; by which it is apparent, that thy intent is to communicate a spirit.

Fourthly, Thy intent is not that men and women should be guided by the Light which is within them, before they receive instruction and a spirit from thee, &c. because as soon as ever thou apprehendest that any man or woman is inclinable to thy Principles, thou art constantly visiting them until thou hast brought them over to thy ways; once in thirteen days at the least, thou wilt be praying with them after thy fashion, until they be brought out of that labyrinth into which thou hast brought them, and such a stir there is about this work, and so vainly have some of you been affected with it, that ye have sent to the Bell-man of a City to cry it up, and down, that all that would be free to come, might come and see this imaginary Resurrection, or rather Communication of your unclean spirit; by which thou dost plainly declare, that the Light in every man will not do the business, but a spirit must be communicated, for what else is it that thou so earnestly endeavourest to

raise up? What else is it that thou takest so much delight in, when thou feelest it? as hath been said by some of you, Arise within man: About what else are thy groanes spent? what else doest thou visit? with what else doest thou, as thou sayest suffer, but with that spirit which thou hast given? which till he hath taken full possession of the Creature, that so he may become as much the Child of perdition as thy self, thou art in a troubled condition.

Fifthly, That thou doest not intend that by the Light which is in every one, before they receive instruction from thee, they should be guided, appears by thy running up and down to spread thy Doctrine, and by thy Printing such a multitude of Books; all which is done to teach and instruct men in thy way, and to direct them how to walk according to thy desire: thou cryest down Preaching, and yet usest it; thou cryest down the Letter, and Scriptures of Truth; and yet makest use of Letter, and writest many Books, thereby to disperse thy false Doctrine: and even like the Pharisees, ye reject the Commandment of God, that ye may keep your own Traditions. *Mark 7.9.* ye lay aside Gods Word, and set up your own word; Gods holy Scriptures ye reject, your

Chap. 3. own unholy writings ye exalt, under pretence of setting up the Light, which ye say is within every man, ye let up the darkness which is within your selves, and from you no communicated to such as you can perswade you to hear your words, or read your Books, thus thy pretensions and intentions are like *Samson's Foxes*, *Judg. 15. 4, 5.* not united by the high heads, yet io tyed together by the Tayls, as *between them, they carry fire to burn up the standing corn, shocks of corn, Vineyards, and Olives*; thou callest thy Doctrine fire, and sayest *thou art baptized with the spirit and fire*: I do believe thou art baptized with a spirit and fire indeed, which may seem to burn up weeds, but it is sent against the good Corn, the best Graces, *Faith, Hope, and Charity*, is burnt up in such as receive thy Doctrine, by the fire of that unclean spirit with which thou art baptized.

Sixthly, Thou dost not intend that the Light which is within every man should onely be his director, because that Light which is in every man doth not lead thee and thy followers to do those things ye do; for if it be a Light which is within every man, by which onely thou art carryed on in thy way, why then doth it not speak the same things in every one as it doth in thee?

why

Why doth it not make every one quake and
semble as well as thee, if every one have
? why is it silent in so many? why doth
you not throw every one down upon the
ground, swell their bellies, roar in them, and
speak with a vocal voice as well as in thee,
and thy followers? If you say, it is, because the
light is in prison in those in whom it is not
as active as it is in thee: It is answered, that
why that reason it should be the more active,
does it be sensible of its bondage; and if un-
sensible how then can it be sufficient to per-
form those things which thou ascribest to it:
What is it dead or senseless? doth it not feel
that hard and sore oppression under which it
suffers, or is it asleep, and must be awaked? if
so, it is much unlike to make a man a new
Creature, to lead him out of *all sin and ini-*
quity, and eternally to save him; For how
should that deliver a man out of Prison,
that is so unsensible of its own bondage? That
must needs be in a small capacity to help
another, that is not sensible of its own wants;
neither canst thou say it doth in all and eve-
ry one, what it doth in thee; for I my self, and
many others, can and do testify the contrary;
if thou say, it is by reason of our long sinning:
it is answered, that you in whom the Light
(as you call it) is so prevalent, have been long
sinners

Chap. 3. sinners and are so still ; and if you are guided by no other thing than that Light which is in every man, why doth it not do in all the same that it doth in you? why doth it make all little Children to quake and tremble in their mothers laps, as that spirit which you call the Light within, hath caused some little Children to do, where some of you have been present?

Sect. 17. But that an evil spirit is your familiar, which also you communicate to such as adhere to your Doctrine, shall be yet further manifested in several particulars ; First, that humming, blowing, and hollow sighing, proceeding from the bottom of your bellies ; from whence is it, but from the evil spirit, that hath there his residence ? for as the Hebrew word that signifies familiar spirit, doth also signify bottles ; to intimate that they which have familiar spirits, do speak as it were through bottles : So some of you have had a voice speaking to them, from the hollow or bottom of their bellies, which is no other than the voice of the evil spirit ; and indeed by what else are you enabled at your meetings when you have nothing to say, but by a spirit that comes into some of you, by which ye are made able to speak 2, or 3. hours and then when ye have done, are as empty again

ain as if no such thing had been ; and Chap. 9.
by the said spirits going out of one into
another, those things are performed which
you ascribe to the Light within all men, and
as it hath been said by some of your selves,
Life goes to Life, Life goes to Life ; So it
is manifest that by the assistance of that spirit
that comes from one, and goes to another,
and not by the Light within all men, are
you enabled to do those things ye do ; and
that hollow, humming, sighing and speaking,
is not from the Light within all men, nor
from the Light within your selves, but
from the spirit of darkness, which you
have received, and are his instruments to help
others to receive. For,

Secondly, Your silent meetings of Medi-
tation or muttering, is the direct practice of
such as have familiar spirits, as the Prophet
teacheth, *Isai. 8. 19.* For the word trans-
lated *Mutter*, signifies a silent Meditation, or
muttering, as they that understand the
Hebrew word do observe ; To what end
therefore are your silent Meetings of Medi-
tations or Mutterings, but for the Commu-
nicating your unclean spirit ; for never did
any of the Churches of Christ or servants of
the living God, hold Meetings of silence to
meet and speak not one word to one ano-
ther,

Chap. 3.

ther, is such a practice of which there is no
 any example in the Word of God, but
 even the contrary is found there; for it
 is written, They that feared the Lord spake
 often one to another, and the Lord heark-
 ned and heard it, &c. *Mal. 3. 16.* So that
 it is certain, that the Practice of silent
 Meetings is contrary to the Practice of the
 People of God in all ages; Therefore the
 Scripture, *Isai. 8. 19.* is worth thy further
 consideration, as it is there written, *When
 they shall say unto you, Seek unto them that
 have familiar spirits, and unto Wizards
 that peepe, and that mutter; Should not
 the People seek unto their God, for the living
 to the dead?* Now the Spirit of God upon
 this accompt, gives warning and instruction
 in the very next words, *vers. 20.* saying, *To
 the Law, and to the Testimony, if they speak
 not according to this Word, it is because
 there is no Light in them:* Now let them
 shew, if they are able, that either the Law
 or Testimony of Christ speaketh any thing
 to the Justification of their doings, their
 silent Meetings of Meditations or Mutterings,
 their slighting the Word of God, the Scrip-
 tures of Truth, & setting up their own Tra-
 ditions under the name of the Light with-
 in? for what ever they boast of *Light, Light,*

here

there is an obſolute ſentence upon them, that Chap. 3.
there is no light in them. Oh that all that
hear might fear, and not perſiſt with them
to their own deſtruction! When men and Sa-
tan enter into Covenant, when men hold
Meetings to carry on his deſign, to publiſh
his Doctrine, to communicate his Spirit;
Oh my Soul, come not thou into their ſecrets,
unto their Aſſembly mine Honour be not
thou united, Gen. 49. 6. for they reject
with the Pharifees and Papifts, the Counſel
of God, and ſet up their own unwritten
Traditions; they are gone a ſide after Satan,
whoſe Doctrine they publiſh, and whoſe
unclean ſpirit, they hold aſſemblies in ſilence
to communicate.

But Thirdly, It is further manifeſt, even
by the confeſſion of ſome of your own Pro-
phets and Proſelytes, who are and have been
owned by you, as in your Miniſtry, and of
your way, that an evil ſpirit is by you com-
municated; as for inſtance, There came a
ſpirit unto one of you, as he was going to
reprove another, which did roar and make
ſuch a terrible noiſe in his belly, that one
might have heard it near a furlong from
him, the which he himſelf did confeſſe to be
the Devil; Another, (and one that is as a
brand pluckt out of the fire,) did teſtifie
before

Chap. 3. before many witnesses, that when he did
joyn with those that preach up the Light
within, a spirit came into him, which did
make him quake and tremble so exceedingly
ly, that he thought it would have tore him
in pieces, which the Spectators were so
fraid to behold, that they called in several
other persons to help hold him in his Bed
which they had much ado to perform, the
Bed on which he lay, did shake to exceed
ingly; which violence, was the motion of the
evil spirit, with which his own Spirit did
not consent: Another, who is now bodily de
stroyed, did confess a little before her death
that there did a spirit speak in the bottom
of her Belly, with a vocal voice, to the hear
ing of the outward ear, and bad her go and
leave her Kindred, and House, and all
therein, and Preach where it would have
her, and it would reward her three-fold,
&c. The said party within a very little
time after, was found dead in a Farrow of
Water: And thus a dear Friend of mine
was deluded, and by your means destroyed,
which I cannot forget, while I remember
my self.

Scit. 18 But I will conclude this Chapter, with
the story of the sad pranks the Devil played
in one that thought himself perfect, who had
been

Chap. 3.
A great Preacher of &c to the so called
light within, &c such a one that was conclu-
ed both by himself & others, to have attain-
ed to the *state of Perfection*, for several years
past; the said party being at a great Meet-
ing, of those that are called *Preachers and*
followers of the Light within, &c. When
they, with such others as came to hear, and
himself also expected, that he should have
been the Teacher of the rest, to have shew-
ed them the way to the state of perfection;
so it was, that a spirit entred into him,
he sat behind the Table, which did cause
his Feet to fasten to the frame of the Table,
whereon he had set them, and did cause his
knees to clap together, and there to stay,
and his arms to lock together, and so to
abide, it did cause his mouth to shut, his
eyes to fix; and thus did he sit bound hand
and foot, and could not move any mem-
ber of his body, being in such a maze in his
own spirit, that he knew not what to do,
the beholders also admired that it should be
thus with him; but his lord and master
having taken possession of him, will now do
his work before he leave him; for first of
all, he set all his sins that ever he had done
all his life before him, at which he as-
tonished, having concluded before, that he
was

Chap. 3. was perfect ; but they appeared before him, as if they had been written in Capital Letters ; then the Devil layed them to his charge, and did judge him for them, made him to mourn and grieve, and made the tears come from his eyes, though against his will and consent ; and when he had condemned and punished him as he saw meet ; then he took all his sins from before him, and said unto him, I have blotted out thy transgressions as a thick cloud ; and he let him loose from all his bonds, so that he had the use of his members again ; and now the Devil commanded him to tell to the people, what God had done for his son, the which the man was unwilling to do, because as he concluded, he had been perfect for so long a time ; therefore now to do out such things, he would not do it, plainly seeing that either he had been deluded by the Devil, or else this spirit was a deluding spirit, for he had formerly fallen down, quaked and trembled, and had been judged a madman of ten times a day ; but notwithstanding the Devil being in possession, would be the chief commander, and did make him speak, although he opposed it with all his might ; but first he did so run up and down his Belly and Throat, that his motion was plain

plainly to be seen of the beholders; then did he make his Tongue and Mouth to speak against his Will and Consent, and caused him to utter words, which by nothing that he could do, was he able to resist; but he being resolved to resist it if possible, thrust his hand into his mouth, to stop his mouth from speaking; and so intended to strangle the words; which the Devil perceiving, by force he pulled his hand away from his mouth, and made them both to stretch streight out, and so to remain for a matter of two or three hours, all which time he made him to speak, to the admiration of the Hearers, what things were done for his soul by the same spirit; all which he himself did not consent unto. Yea such was the operation of the wicked one upon others also, that several of them that heard, fell down in the house quaking and trembling exceedingly; and when this spirit had done speaking in this party, it left him, and though he was before so exceedingly full of it, yet now he was so empty again, as if all this had not been; but the wicked one as he had done by him, so he did the like by several that day, as was manifestly seen in that Meeting, and hath been confessed by the party himself, who concluded, that it was the Devil which

N

made

Chap 3 made him do those things he then did.

All which being considered, let any in different man judge, whether I have not just cause to conclude, that those that say to others, *Look to the Light within, &c.* do not intend that by any light which is within them, but by that Doctrine and Spirit which is communicated unto them, they should be guided, directed and assisted; Therefore as saith the Prophet, *How do you say, we are Wise, and the Law of the Lord is in us? Lo, the false Pen of the Scribes worketh for falshood: the Pen of the Scribes is in vain, the Wise men are ashamed, they are dismayed and taken; Lo, they have rejected the word of the Lord, and what Wisdom is in them: see Jer. 8. 8, 9. with the marginal Note.*

CHAP. IV

C H A P. IV.

*Of the fine proofs, by which the Preachers
up of the so called Light within, do en-
deavour to justify their Way and Pra-
ctice; that they are not more humble in
outward and Bodily Humility, than some
others that are, Adversaries to the Truth
with themselves; and that they have not
inward and Spiritual Humility; that they
are not in Unity with the Truth in Christ
Jesus, nor with one another in their own
way; that they discern not all Secrets, nor
destroy the false Church-state of the I-
dolatrous Romish Harlot; neither are
their sufferings for the Truths-sake, nor
so great, as of some other Adversaries
thereunto: These their fine Proofs are
also supposed, and yet proved insufficient
to do the service, for which they are
brought.*

*But seeing all Adversaries of the Gospel, Sect. 1.
do endeavour by some Proofs, to ju-
stify their opposition thereunto; I will
therefore examine the Proofs, by which
you that Preachest up to, and from the so*

Chap. 4 • called *Light within*, dost endeavour to justify thy Way and Practice, which are in number five;

First, *Thy Humility.*

Secondly, *Thy Unity.*

Thirdly, *Thy destroying the Whore.*

Fourthly, *Thy discovering all Secrets.*

Fifthly, *Thy Sufferings.*

In these pretended Proofs, thou dost much rejoyce, like *Goliath* in his *Armour*, and in his *own strength*; but in the Name of *Jesus Christ of Nazareth*, that now sits at the *Right Hand of God*, in the *Glory of the Father*, I believe I shall be enabled to take from thee thy *Armour* wherein thou trustest, and with thine own *Sword* to destroy thee, and herein I shall deal with thee two wayes:

First, By way of *Exception.*

And Secondly, By way of *Confession.*

In both whereof, it will appear that thy confidence is vain, that thy strength is that of the *Flesh*, not of the *Spirit*; thou opposeth thy self against the *Lord of Hosts*, whose *Armies* thou hast defied, 1 Sam. 17. 48 and the Conclusion will be, thine own Destruction and Perdition, except thou repent speedily.

Exception
on to the
first
Proof.

First, I do absolutely deny, that you

whole

whose Teachings are from , and to , the so Chap. 4.
called Light within, &c. are more Humble
and free from pride, than all others, or than
some that are Adversaries to the Truth with
your selves ; for let us consider Pride in its
two parts ;

First, That which is outward in the Bodily Habit.

Secondly, That which is more secret in
the heart ; and it will appear, that you are
not more humble, but rather more proud,
than several other opposers of the Gospel ; for
there are some orders of Romish Fryers ,
who are, notwithstanding great Adversaries
to the Truth, that excel thee in seeming
Humility, and neglecting the Body ; some
of them who have been possessed of hundreds
by the year, have given it all away, retaining
not one penny to relieve their wants,
and spend all their dayes in Pilgrimages,
bare-foot and bare-leg'd, with no better
cloathing, than Hair-cloath or Sack-cloath ;
or diet, than what comes to hand by any
that will take pity of them ; to which
hardships they voluntarily expose themselves,
and will not accept of a better condition :
So that if denying Bodily Habit, if Humility
of shew in the greatest measure, be thy
Proof to justify thy Way and Practice,

Chap. 4. Etice, those Adversaries of the Gospel, and the Professors thereof, the Romish Friars, (except you will say, that they are of your Society, and carried on by the *Light within*, to do those things they do) even they will be justified rather than thee; for their Humility of shew, and neglect of the Body far excels thine. Again that Hermit at *Icknam* near *London*, a great Adversary to the Truth of the Gospel, as was shewed apparently in two publick Disputes; yet for Humility in shew, in neglecting the Body, he far excels the Preachers up of the so called *Light within*; for he rejected his Trade, cast off his Garments, put himself into a Canvas Frock, with a Plat of Rushes about his Head, no Shoes of Leather, his Legs bare; his Meat sometimes tops of Weeds boiled; other whiles, he lies down and eats Grass like a Beast, or else makes himself Puddings of Bran, or Feeds upon raw Grain, with Water only to Drink, his Lodging sometimes under a Hedge, or in an out-house, upon a wad of Sraw, denying to lay the *Old Man*, as he calls it, upon a better Bed; and although his Doctrine is somewhat consonant to thine, yet is he deniyed with Execrations, by the followers of the so called *Light within*, while he exceeds them

hem in outward shew of Humility : So
hat if this kind of Humility be thy Proof,
this Hermite and his followers, as great op-
posers of the Truth as they be, are justified,
and the Preachers up of the so called *Light
within*, condemned ; who are seen in their
Silver Plate Buttons, and that in superfluity,
their Trades, Diet, and Garments, much as
other mens, but the Hair of their Heads
like Womens, which is so *contrary to Nature*,
and the Scripture, 1 Cor. 11. 14. that they
are more like the *Locusts that come out of
the bottomless Pit*, Rev. 9. 8. then such as
are led by the *Light of Christ* ; It is there-
fore evident, that you are not in outward
and bodily Habit, more Humble and Free
from Pride than all others.

But secondly; for inward and more secret
Pride of Heart, thou that Preachest up the
so called *Light within*, must be silent, for the
Pride of thy Heart is perceived in thy coun-
tenance, and by thy Actions ; for thou nei-
ther *fearest God who created the Heavens
and the Earth, the Sea, and the Fountains
of Water*, Rev. 14. 7. nor *Jesus Christ the
Saviour of the World, who sits at his right
Hand, in the Glory of the Father* ; nor dost
thou reverence man, as he hath command-
ed. For the first of these, such is thy pride,

Chap. 4. that thou fearest not the Judgements of God, thou regardest not his Commandements, nor thou despisest his Promises; That great Danger of God Almighty, when Jesus Christ shall come in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel, (2 Thes. 1. 7, 8, 9.) thou in thy Pride dost contemn; Thou hardnest thy self in thy wickedness, supposing that thou art passed through this Judgement already, thou holdest the Holy Commandment, the Precepts of Jesus Christ, expressed in the Record which God hath given of him, in the Scriptures of Truth, thou art so proud, that thou dost not regard, but callest them in contempt, as Shells without Kernels, Shadows without Substance, Empty, Carnal, Lifeless, and what not? And the like esteem thou hast, of the exceeding great and precious Promises of Life and Immortality, of the Raising and Changing our Vile Bodies, and Fashioning them like the Glorious Body of Christ, Phil. 3. 20, 21. of bringing to pass that which is written, *Death is swallowed up in Victory*: So great is thy Pride, and so gross thy Blindness; for as Humility is accompanied with Knowledge, so is Pride with Ignorance; that thou rejectest that great Promise of the Resurrection, and the Life of the whole man, *P*

Spirit,

spirit, Soul and Body, and settest up an imaginary Resurrection and Life, in the stead whereof, wherein not the whole Man, but a part onely is raised, nor that part, neither in truth, but onely in Imagination.

And that thou dost not reverence man, it is apparent, for where ere thou comest, that thou reachest up the so called *Light within*; thou acknowledgest not any Superior, hardly wilt thou give the rearm of Father to him that begot thy Body? Thou wilt not so much as put off thy Hat to any man, but sayest, *that it is Honouring men, and all Honour ought to be given to God*; Yet notwithstanding, although thou sayest, *It is Honour, and God ought to have all Honour*; and that is thy pretended Reason, why thou wilt not give it to men, yet thou givest it not to God neither; for I have seen thee preach and Pray too, after thy fashion, with thy Hat on thy Head; thus thy self-contradiction is manifest: Thou wilt not salute, nor shew thy body to any man, nor give to men Titles of Honour; and for thy justification herein, thou dost alleadge some particular examples, and makest them General Rules, wholly neglecting *Faith and Gospel-Obedience*, though generally Commanded and Practised by the Saints, and Servants of God,

Chap. 4. God, whereby the Pride of thy Heart do appear, in that it closeth with what it can find for its lifting up ; but is too high to submit to any thing, whereby it should manifest Humility of Spirit, Faith and Obedience ; Humane Courtesie and Honour is too low for thee, that's Carnal in the account, but it was not so with good men of God in former times, of which for brevity sake, I will onely give some instances ; see *Rom.* 12. 10. *Phil.* 2. 3. 1 *Pe* 2. 17. *Ephes.* 6. 2, 9. *Col.* 3. 20, 22. 1 *Tim.* 6. 1, 2, 3, 4. He is proud, that consents not to the Doctrine of the Scriptures see also *Gen.* 23. 6, 7, 11, 12. *Gen.* 16. 8, 9. *Gen.* 33. 3, 8, 13, 14. *Gen.* 41. 43. *Acts* 26. 25. *Mat.* 5. 44, 46, 47. 2 *Sam.* 13. 25. 2 *Sam.* 14. 22. *Rom.* 16. 4. Which Scriptures do teach, that Humility which thou that Preachest up the so called *Light within*, dost deny ; thou art not therefore more Humble, but more Proud rather than others, and these sentences of Scripture do fitly describe thee, viz. *Prov.* 30. 11, 12. *There is a Generation that curseth their Father, and doth not blesse their Mother ; Whose mouth is fuller of Cursing and Bitternesse, then thine. There is a Generation that are pure in their own eyes, and yet is* not

not washed from their filthinesse: Who boast-
th more of self-purity, and who more in
rebellion, Unbelief and Opposition to Gods
Truth? *There is a Generation, Oh how
lofty are their eyes, and their eye-lids are
lifted up; And who carries a higher look
than thee? Every one is but Filth and Froth
that opposeth thy way; What an eye of
corn and disdain hast thou? by which it is
evident, that thou art not more humble, but
rather more proud than others.*

The second proof, is, *Thy Unity*; the *Sect. 2.*
which also I do absolutely deny: for, what Exception
Unity hast thou, except in iniquity? but to the
Unity in the Truth thou hast not, for thou second
doest not hold the Head Christ Jesus, from Proof.
which all the Body, by Joynts and Bands,
having Nourishment ministred and knit
together, encreaseth with the Encrease of
God, Col. 2. 19. It is evident that they
which hold not the Head Christ Jesus, by a
Lively Faith, that are not united to him by
those Joynts and Bands, in which there is
Nourishment ministred, and whereby they
are knit together, so as to encrease with the
Encrease of God; they are not in Unity, but
in Confusion; they that are not united unto
Jesus Christ by Faith, that have not access
by him, into that grace wherein they stand,
and

Chap. 4. and *rejoyce in hope of the Glory of God* those are not in *Unity* either with God, or one with another, in the *Truth* as it is in *Jesus*; And what *Fellowship* is available where *Fellowship with God in Christ* is wanting? And what fellowship have such with *God*, that deny his only Son *Jesus Christ* our Lord, that deny his Person, that contemn his Ordinances, that trample his Word under their Feet, as do the Preachers up of the so called *Light within*?

But Secondly, Neither are you in *Unity* among your selves, but one Preacheth one thing, and another Printeth the contrary; and this is done by such as are eminent amongst you; as for instance, One absolutely affirmeth, that the *Bread and Wine*, spoken of in the Scriptures, and appointed by the Lord *Jesus Christ*, to be Eaten and Drunk in remembrance of him, is not Temporal, Visible, or External *Bread and Wine*, of the same substance with that which men feed upon, but that it is *Spiritual, Invisible and Eternal*; But is not this Popery? Another of great esteem amongst you, sayeth in Print, That that *Bread and Wine*, is common *Bread and Wine*, yea such as may be eaten, not only by *Believers at the Lords Supper*, but even at an unbelievers Feast, or by *Believers*

believers and unbelievers together. Now it Chap. 4.
may be observed by the way, that this
conclusion undenyably follows the latter As-
sertion, That so often as an unbeliever eat-
eth and drinketh his temporal food, so of-
ten *he eateth and drinketh damnation to*
himself, not discerning the Lords Body, if
the latter Doctrine be true; and if the former
be true, then some persons may *eat and drink*
damnation to themselves, in eating and
drinking *Spiritual, Invisible, and Eternal*
food, because they may possibly eat it, and
drink unworthily, as saith the Apostle, *He*
that eateth and drinketh unworthily, eateth
and drinketh damnation to himself, not
discerning the Lords Body, 1 Cor. 11. 27,
29. Thus are ye divided from the Truth,
and one from another. Again some of you
hold, that *the Bread and Wine, which Christ*
appointed to be received in Remembrance
of him, untill he come, is in this sence to be
understood, *viz. Until he come into you,*
and now he being *come into you,* therefore
this Ordinance is at a n end with you. But as
this Doctrine is contrary to his, that sup-
poseth the Bread and Wine, to be spiritual
onely and invisible (and if it be onely
spiritual and eternal, why should the spi-
ritual presence of Chrtist put an end to it) as
also

Chap. 4. also to his that taketh it to be the common food of unbelievers (which Believers also make use of , notwithstanding the spiritual presence of Christ with them) so is it also to the Doctrine of the Apostles , with whom Christ was *spiritually present*, when they by breaking of Bread did shew forth the Lords death, (as all Believers ought) until his *Personal coming* again according to his Promises ; And Lo, saith he, *I am with you alwayes, even to the end of the World, Mat. 28. 20.* I go, saith he, *to prepare a place for you, and I will come again, and receive you to my Self, that where I am there ye may be also.* It is without doubt that Christ was *Spiritually present* with his Disciples after his Ascension , when they did Celebrate this his holy Supper ; which *Spiritual presence* of his , if that had put an end to it , we should not have found the Practice of it, so long after his Ascension ; See *Acts 20. 7.* Neither had *Paul* given that direction about it, which he did, as it is written, *1 Cor. 11. 23, 24, 25, 26.* Thus are the Preachers up of thee so called Light within , divided in their Doctrine ; for set any two of these opinions together , and behold what confusion there is ? Saith one , the Bread and Wine is *Spiritual, Invisible, and Eternal*; saith the

the other, it is the common visible and temporal food which believers & unbelievers do feed upon; spiritual faith the one, carnal faith the other; eternal faith the one, Temporal faith the other; Invisible faith the one, visible faith the other; and as you are doctrinally divided, so is there personal opposition of one against another; one publick Teacher against another Dog, and yet both owned to be Teachers up of thee so called Light within; yea, there hath been so great opposition of one of you against another, that ye have fell out, and disowned each other; shall I then say ye are in unity? no, but in confusion rather, saith the Lord by the Prophet Isaiah; *The wicked are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt: there is no peace to the wicked,* saith the Lord God, Isai. 57. 21.

Thy third proof, is, *thy destroying the Shore*; the which also I do deny: for wherein hast thou been instrumental in this service? Were the Popes Nuntio's, Legates, his Emiffaries the Jesuites, banished this nation by the Preachers up of thee so called Light within? Mention the Country in which the Popes indulgencies and Pardons, have been stopped by thy Preachings, or other endeavours? Give us to know, when, and

Sect. 3.
Excepti-
on to the
third
proof.

Chap. 4.

and where thou hast brought a Nation from the worshipping of Crois, and Crucifige when didst thou cause them to be pulled down? When didst thou discover any political design, when was Bell, Book and Candle, Monastries, and Abbies, Popish Hierarchy, and Ceremonies Demolished and thee? When wast thou a giver of Liberty to tender Consciences? Alas, it is very evident that thou that Preachest up to, and from thee so called Light within, art no destroyer of the Harlot, or false Church-State, except it be by bringing them from that, to a worse condition. But,

Secondly, Wilt thou yet say thou destroyest the Whore, because thou hast reviled up and down railing against, and cursing of the Ministry of this Nation, and giving them reviling Language? Alas, who knoweth not that it is not reviling Language that convinceth gain-sayers; no it is so far from performing that Service, that it rather confirms them; neither is it because thou persuadest People to leave that kinde of Whoredom, and follow thy Doctrine; for there is no destruction of the Whore, where there is not a right conversion from her false Church-State; but all thy doings in destroying the Whore, is as if one should

perswade a Woman that defiles her Marriage bed; that she shall be condemned for that sin if she repent not; which is true, but afterwards teacheth her to murder her husband, which is to turn her out of one wickedness into another as bad, or worse; and if thou wilt needs be a destroyer of the Whore more than any other, it is by denuding her more than any other; for others preach that she might repent and obey the Gospel of that God, and Jesus Christ, which is the Creator of Heaven and Earth, and the Redeemer of mankind: thou callest upon her to repent, but withall thou teachest her to reject the Word of God, and to observe the Precepts of men; to disobey the Gospel of Christ, and to obey that which is no Gospel, Gal. 1. 6, 7. To reject Christ himself, who which is God, and man, in one Person, and thou set up a Power in every man, which thou callest the Light, as the true Christ. Thus thou endeavourest to destroy her by making her two fold more the Child of Hell when she is. Let all persons therefore beware of thy evil net, that so they may not perish verlastingly by hearkening to thy Counsel, Sect. 4. Thy fourth proof, is thy discerning all secrets; but this also I do absolutely deny: for there is one secret which thou dost not discern, Excep-
on to the
fourth
Proof.

O

Chap 4. discern, it is the mystery of Christ, his taking away the sins of the World, in his own Body, once offered upon the Cross, having slain the enmity thereby; See John 1. 29. Eph. 2. 16. And that by that one offering, once offered in his own Body on the Cross, is the alone Reconciliation of the World, the Justification, and perfection of them that do believe on his Name, Heb. 10. 14. There is another secret also which is beyond thy discerning, it is God manifest in the flesh, which without controversie, as saith the Apostle, is the great mystery of Godliness, God was manifest in the flesh (he saith not in every ones body of flesh) he was Justified in the Spirit, seen of Angels, Preached to the Gentiles, believed on in the World; received up into Glory. This mystery thou art a stranger to and ignorant off, while thou spendest thy time in doting about questions, and strife of words, thou and you, whereof cometh envy and strife, railings, evil surmises, and perverse disputings, 1 Tim. 6. 3, 4. But, Although thou canst discern who thou hast deceived by that spirit of Antichrist, with which thou art guided, that so thou mayest spread thy net over them, and take them in thy snare; yet that spirit of which thou boastest so much, doth much misguide thee

hee sometimes, both in sending thee with Chap. 4
messages, and in directing thee to censure
such as please thee not; yea, when thou
hast called to the *Light within* to bear wit-
ness, it hath witnessed against thee; So
that sometimes thou art deceived with dis-
semblers, which others that have ever dis-
owned thy way, have seen and born wit-
ness against, whose appearance amongst thy
followers, hath been such, that many of
them have declared, *That if ever God*
was in a man, he was in that man; not-
withstanding of the very same party, at the
very same time, it hath been said by thy
opposers, *That if ever the Devil was in a*
man, he was then in that very man; of
which I have now all thy party, that ever
knew him, to consent to what was then said;
from whence it is plain, that thou hast not
such a *discerning*, as to see into all secrets,
for in this thou wast deceived; So that
while thou thinkest thou seest into all o-
thers, thou thy self art discerned of others,
thy deceitful dealing is seen by a *better light*,
than that which thou seest withall; *the pride*
of thy heart, as saith the Prophet, *hath*
deceived thee, thou that dwellest in the
Clefts of the Rocks, whose habitation is on
high, that saith in thy heart, Who shall

Chap. 4. *bring me down to the ground? though thou exalt thy self as the Eagle, and though thou set thy Nest among the Stars, thence will I bring thee down, saith the Lord, Obadiah 3.4. See Mat. 11.23.*

Sect. 4. Thy fifth Proof is, *Thy Sufferings*; But *Excepti-* this also I do absolutely deny, to be a Proof
on to the of the uprightness of thy way. For
fifth first, neither have thy Sufferings been so
Proof. great as theirs, who are followers of the *Lamb of God, Christ Jesus*, no nor comparable to the Sufferings of some that are adversaries to him, as ye also are. But it is not Sufferings only that makes a Martyr, but the cause for which the Sufferings are; therefore either prove that thou acknowledgest the Truth of the Gospel of Jesus Christ, and sufferest for it, or else leave off thy boasting in thy Sufferings, which are not so great as the Sufferings of other Adversaries of the Gospel; for those *Romish Priests*, and *Jesuites*, as great Adversaries of the Truth as they be, yet for Sufferings, they far exceed the Preachers up, of thee so called *Light within*; except you will say, *that you and they are all guided by one spirit*, divers of whom have been put to death by the halter, and fire; but as the Apostle teacheth, *Though I give my body to be*

be burned, and have not Charity; it profiteth me nothing, 1 Cor. 13. 3. But, Chap. 4.

Secondly, thou sufferest many times as an *evil doer*, and as a *busy body* in other mens matters, 1 Pet. 4. 15. Not at all for the sake of Jesus Christ that died at *Jerusalem*, and in *Love* to him, and to his *Truth*, but because thou knowest it advanceth thy *Notion*, People being apt oft times to close with the *Opinions* of those which are *Sufferers*, without examining the *Tenents* which they hold. Yet,

Thirdly, Notwithstanding thy boasting of *Sufferings*, there is a spirit in thee, that waits but for an opportunity to make others feel the *weight of its little finger*, which will be *heavier*, than the *Loyns* of other *Persecuters*: I know one that hath felt some of thy *justles* and *thrusts*, that hath been threatened to be thrust out of doors by head and shoulders, though he came not into the house, without leave of those who call themselves *Preachers* up of the *Light within*, who poured out against him their *Arrows*, even *bitter words*, Psal. 64. 3. *Curses*, *Plagues*, and *Judgements*, having no better *Weapons* to defend their cause withall; and what can be concluded from hence, but that seeing you are so free to pronounce

Chap. 4. Sentence, you will be as free to execute Punishment, when soever you shall obtain Power to inable you to do it; Is it not *from the abundance of the heart, that the mouth speaketh?* Mat. 12. 34. Do not fierce words go before blows? If we consult with the Apostle, we shall find, that of them *whose mouth is full of Cursing and Bitterness*, it is said, *their feet are swift to shed Blood*, Rom. 3. 14, 15. Thus thy pretended Proofs being answered by way of exception, my next work is, to deal with thee by way of Concession; in putting the case that all this which thou sayest were so, and that thou went beyond all others, in every one of these five Particulars; yet notwithstanding, thy Way and Practice is a manifest falshood, as shall be made evident in that which followeth.

Sect. 6.

A Con-
cession
and An-
swer to
the first
Proof.

For first, suppose that thou in Bodily Habit, didest neglect thy self as much as the Romish Fryers, or the Hermite before spoken of; Art thou ere the more in the Truth? for that it is apparent, that both They and Thee, notwithstanding this Humility in shew, are great Adversaries to the Truth of the Gospell and that we may know that this shew of Humility, in neglect of the Body is no sufficient Proof for this purpose; the Scriptures of Truth, do warn us of a
sort

sort of false Worshipers, who worship Angels, and walk after the Commandements of men, being vainly puffed up in their fleshly Minds, who hold not the Head Christ Jesus, by subjecting to his Ordinances, yet are subject to the Ordinances of men; touch not, tast not, handle not, which things, saith the Apostle, indeed have a shew of Wisdom, in Will-Worship and Humility, and neglecting of the Body; not in any Honour to the satisfying of the flesh, Col. 2. 18, 19, 21, 22, 23. Oh what a Glorious shew of Wisdom is there in Will-Worship and Humility, and neglecting of the Body! but alas, what benefit is in all this, for when this comes to be tryed, it is found to be but the Wisdom of this World, which is Earthly, Sensual and Devilish, James 3. 15. And is not the Worship of those that call themselves followers of the Light within, the Worship of Angels? that is, of Devils, while they disobey that which God hath shewed them in the Scriptures of Truth, and intrude into such things which are not to be found there; Where is there such a thing to be found in all the Record, that God hath given of his Son, that all men ought not to look into, and be guided by the Scriptures of Truth; but that all men

Chap. 4. ought to look into, and be guided by the so called *Light*, which is within them? Oh the *vanity* of that *fleshy and puffed up Mind*, that hath been the Author of this *Intrusion and Doctrine of Devils*, so directly contrary to the Doctrine of the Holy Prophets, Apostles, and of Christ Himself, the greatest of them all, who requires us to hearken to the Word of the Lord, expressed in the Law and in the Testimony, to take heed unto the most sure Word of the Prophets, 2 Pet. 1. 19. to search the Scriptures, which are able to make us wise unto Salvation, through Faith, which is in Christ Jesus, 2 Tim. 3. 15. Therefore although thou art outwardly more humble than any other, that is no confirmation that thou art in the Truth, but in the Falshood rather, while thy Doctrine is so directly contrary to the Word of Truth. And thus thy pretended proof of thy Humility lies dead, and will not do the service for which it is brought.

Sect. 7.

A Con-
cession
and An-
swer to
the se-
cond
Proof.

But Secondly, Suppose that thou art in Unity, and all others are in Differences; yet this doth not prove, that therefore thou art in the Truth; for first, although the Devil endeavours to break the Peace of the Saints, by sowing Discord among the Brethren, be-
cause

because he knows that their Unity will be the
ruine of his Kingdom ; and although some-
times through his Temptations, many turn
aside from the Truth ; yet notwithstanding
the Lord owns the rest as his People, that
stand fast in it; to those *few Names in Sar-*
istis, which did not defile their Garments, it
is promised, *That they shall walk with the*
Lord in White, Rev. 3. 4. notwithstanding
the polluted estate of the rest ; Although
there was Divisions among the Disciples of
Christ, yet they were his Disciples ; and the
Lord useth means to unite them to the
Truth, that are turning aside after Error, be-
fore he utterly rejecteth them ; and when
he doth punish the Transgressors, he spar-
eth the Obedient, as is to be seen in the case
of the *seven Churches of Asia*, Rev. ch.
2. and 3. So that although Divisions may
appear among the Professors of the *Faith of*
Christ, it is not safe from thence to conclude,
that none of those Professors are in the
Truth ; Shall we condemn all Professors,
because some walk contrary to their Pro-
fession ? Shall we condemn *all the Angels*
of God, because some of them *did not keep*
their first estate, but left their own Habi-
tations ? Jude vers. 6. Thus it is clear,
that Divisions amongst Brethren, do not
war-

Chap. 4. warrant an Universal Sentence upon them
But,

Secondly, *Unity is no absolute estimation of Verity*; for the Prophets of *Ahab* spake with one consent, there was no Division amongst them; although they were four hundred, they all agreed together, to bid *Ahab* go up and prosper, though it proved his destruction, 1 *Kings* 22. 6, 11, 12, 13. only *Micaiah* that differed from them, all his words was true, being the Words of the Lord, and their words was false, being the inspiration of Satan. If ye then the Preachers up of the so called *Light within*, are in Unity, your Unity arising from a lying spirit, which is in all your mouths, we can conclude your condition to be no better than *Ahabs*, and his Prophets, and as the Lord permitted that *lying spirit*, to be in the mouths of all *Ahabs* Prophets, to intice him, because he had so exceedingly sinned against the Lord, by rejecting his Counsel, to go up and fall at Ramoth Gilead; even so hath the Lord sent, or permitted a lying spirit to be in all your mouths, that you may intice all them that do reject the Counsel of God, which is written in the new Testament, to go on and fall, and be snared, taken and destroyed, as it is written, 2 *Thes.*

11. 12. For this cause God shall send them Chap. 4
long delusions, that they should believe
Lie, that they all might be damned, who
believed not the Truth, but had pleasure in
unrighteousness: It is therefore apparent,
that unity is not a sure proof of verity. Those
that are said to have one mind, Revel. 18. 13.
what end is it, but to give their Power
and strength to the Beast? &c. Those that
Christ invited to his Marriage Supper,
Luke 14. 18. They all with one consent be-
gan to make excuse. This Argument there-
fore being but a Popish Fig-leaf, is utterly
invalid. But,

Thirdly, suppose thou destroy the Whore, *Sect. 8.*
more than any other of her opposers, and that
by perswading her children to leave her
and to follow after thee: yet notwithstand-
ing, thou art not therefore in the Truth;
for many of the Adversaries of the Whore,
are enemies to the Gospel of Christ; though
the great City be divided into three parts,
yet it is great Babel still, Revel. 16. 19. and
though the ten Horns do hate the Whore,
make her desolate, and naked, eat her flesh,
and burn her with fire, yet do they agree,
and give their Kingdom unto the Beast, until
the words of God shall be fulfilled, Rev. 17. 16,
17. Thou therefore that wouldest have the
name

A Con-
cession
and An-
swer to
the third
Proof.

Chap. 4. name of destroying the Whore, art so from obeying the Truth, that thou hast the nature of the *Beast*, the great *Antichrist* whose followers and admirers are the world whose worship is not performed to the living God that made the Heavens and the Earth but to the *Dragon*, from whom the *Beast* hath his Power, his Seat and his great Authority; thy blasphemies are great and ready, thou beginnest to have a stout Look, thy followers do admire thee, saying, what effect, who is able to make War with thee, thou blasphemest against God, his Name, his Tabernacle, and them that dwell in Heaven, Revel. 13. 6. A God above, and a God out of thee, thou sayest, is Carnal, his Name, by which his People through Faith therein have Salvation, is blasphemed in thy denying the appointments of Christ in the New Testament, those worshippers of God, who worship the Father in Spirit and in Truth, are by thee despised and condemned; the followers of Jesus Christ that love him, though now they see him not and believing in him, do rejoice with joy unspeakable, and full of glory, 1 Pet. 1. 8. yet are they the object of thy scorn and derision: Thy pretended opposition therefore to the Whore, will not prove thee of

er than a *Limb* at least of *that Beast*, Chap. 4.
which the *World* in worshipping, doth wor-
ship Devils, and Idols of Gold, and Silver,
and Brass, and Stone, and Wood, which
neither can see, nor hear, nor walk. See
Revel. 13. 4, 12. Revel. 9. 20. Thus this
proof also is made void, and of no effect.

But fourthly, Suppose that thou didst *Sect. 9.*
discern all secrets, and didst see into all, A Con-
fession through all men, as thou sayest, yet
thou not therefore in the Truth; for and An-
those that have the use of Divinations, that swer
have the familiarity of evil spirits, do some- to the
times discover very secret and hidden things; fourth
proof.
Let the Devil be the father of such Revela-
tions; And art thou therefore Justified, be-
cause thou sometimes doest very strange
things, and revealest very great secrets? No
at all, except the power by which thou
doest them, were the Power of God, and
not of Satan; and except the end for which
thou doest them, were the Glory of God,
and not of Satan: It is not therefore thy
going into a house, the doors being shut,
and out again, none knowing how, as one
of the Preachers up of thee so called *Light*
within, hath done; nor thy appearing in
the field to one walking alone, and then
vanishing away again, that will justify thee
to

Chap. 4. to be in the Truth, except this were done
 by the Power, and for the Glory of God; neither is it the declaring to a man, all that he
 had done that day before he came into the
 company, and much of that he had done
 at other times also, as one of the Preachers
 up of thee so called *Light within*, did to the
 that came to visit him in prison; that he
 prove this Deceiver to be a servant of the
 Lord; for the servants of the Lord, are not
 ways to be found by such tokens; for it is
 written of one that had the knowledge
all secrets, who yet was so far from being
 servant of the Lord, that he was appointed
 for destruction, at that very time when he had
 so great knowledge; of whom it is said, *How-
 hold thou art wiser then Daniel, there is no
 secret that they can hide from thee; and
 yet because his heart was lifted up, for
 reason of his wisdom and riches, therefore
 the Lord pronounceth destruction upon
 him; and though he said, I sit in the Secret
 of God, yet God said, I thou art a man, and
 not God, though thou set thy heart as the
 heart of God; And wilt thou yet say before
 him that slayeth thee, I am God? but thou
 shalt be a man, and no God, in the hand
 of him that slayeth thee. See Ezek. 28.2.9.
 How far short the Preachers up of the
 called*

called *Light within*, come of this pride of Chap. 4.
Heart; let their sayings witness; for out of
the abundance of the heart the mouth
speaketh, Mat. 12. 34. For they say, they
must judge all men, they see into, and
through all men, they have the Godhead in
them, even as Christ hath, and the like: But
though thou set thy heart as the heart of
God, yet will he destroy thee, and bring
thee down to the Pit; And wilt thou yet say
before him that slayeth thee, I am God?
But thou shalt be a man, and no God, in the
hand of him that slayeth thee. Thus it is
apparent, that they which suppose they
know all secrets, and because of their wise-
dom do lift up their hearts in pride, con-
temning God and his Truth, will at last
be so far infatuated, that they shall
not know how to save themselves from de-
struction, and perpetual wo: and misery
Therefore it is a very false conclusion, to
conclude, that because thou knowest
others secrets, therefore thy way is the
way of Truth; for it is evident, that the
discerning of secrets is so far from being a
proof, that the discerners thereof, are ser-
vants of God, and obeyers of his Truth,
that thereby they are sometimes proved to be
slaves of Satan, and followers of his delusi-
ons. But, Fifth-

Chap. 4.**Sect. 10**

A Con-
cession
and An-
swer to
the fifth
Proof.

Fifthly, Suppose that thou art in *Sufferings more then any other*, yet notwithstanding, thou art not therefore in the Truth. For as hath been said, *it is not the Sufferings, but the Cause that makes a Martyr*. What if a man do give his body to be burned, it profiteth nothing, except it be done with charity, 1 Cor. 13. 3. But when a man loves to God, and to his Truth, a man suffers for the Truth, this is available; but this is not thy case: Let none of you, saith the Apostle, *suffer as a Murtherer, or as a Thief, or as an evil-doer, or as a busy body in other mens matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf*, 1 Pet. 4. 15, 16. But never did any of the Preachers up of the so called *Light within*, suffer as a Christian; never did they suffer for Christ, whose Person and Doctrine they deny; And were it so, that Sufferings did alwayes demonstrate the Sufferer to be in the Truth, it would not onely justifie evil-doers but also Truth it self, which is alwayes one and the same, would thereby become mutable and variable. But what need I spend time to confute so vain a Notion as this, for in very deed, they that do suffer but a reproachful word for the Truths sake, they are

Suffering

Suffering is more acceptable with God, than Chap. 4
the suffering of death for error; therefore
to conclude this Chapter, it is manifest, that
those thy main grounds, viz. *Thy Humi-*
lity, Thy Unity, Thy destroying the Whore,
Thy discerning Secrets, and Thy Sufferings,
are utterly insufficient, though supposed to
prove, that the Preachers up of the so cal-
led *Light within*, are in the Truth; yea, by
that way which thou hast taken to justify
thine own way, and to disparage the Faith
and Obedience of the People of God, thine
own falshood, rottenesse and deceit is dis-
covered; So that *into the pit which thou hast*
digged for others, thou art fallen thy
self; the snare which ye have spread for
others, hath caught your selves by the
heels.

C H A P. V.

That the Preachers up of the so called Light within, do deny the Doctrine of the Scriptures, to be the Word of God; that although Christ is truly called the Word of God, yet the Doctrine of the Scriptures, is truly so to be called and accounted; That it is very dangerous to add to, or take from the Scriptures; That those that contemn the Doctrine of the Scriptures of Truth, do despise Jesus Christ, and God the Father: The reason why such as despise the Scriptures, find no more vertue in them; Eight Considerations to prove the Doctrine of the Scriptures to be the Word of God, and an infalliable Teacher; Two other grounds to prove the former conclusion; the first taken from the Light which is in the Scriptures, the latter from the powerful operation of the Doctrine thereof upon the hearts of Believers.

Sect. 1. **B**Ut if the Preachers up of the so called Light within, were able to justify their way and Practise by the Scriptures, it is likely they would endeavour so to do,

but

but being unable thereby to carry on their Chap. 5
design, they endeavour by such like Arguments as are used by the Popish Synagogue, to justify themselves as we have heard; and that they may proceed with the greater security, they deny the *Doctrine of the Scriptures of the Old and New Testament, commonly called the Bible, to be the Word of God*: for the discovery therefore of their wickednesse herein, and for the vindicating the Blessed Doctrine of Salvation contained in the Scriptures, that which here followeth is intended to conclude this work.

For first, That thou that preacheſt up the ſo called *Light within, &c.* doſt deny the Doctrine which is contained in that Book, called the Bible, to be the Word of God, appears by thy reproachful language concerning it; yea, in words at length, ye do familiarly deny it to be the Word of God, one of you laying that Bible upon the ground, and ſetting his feet upon it, ſaid, If this be the Word of God, why doth it not ſtir and ſpeak? Thus ye delight to abuſe the Scriptures, and becauſe ye can ſo do, therefore ye conclude, they are not the Word of God; and being liſted up with pride, and filled with Rage againſt the Word of God, expreſſed in the Scriptures

Chap. 5. of Truth, ye call all such *Carnal* as give them that Title, giving this reason for your so doing, *viz. Because the Scripture saith Christ is the Word of God*; and therefore ye conclude the Scripture is not the Word of God, &c. And to colour over your deceit, ye alledge a sentence of Scripture, and presently declare a falsehood, saying, *The Word of God is quick and Powerful*, which is true, *but the Scripture is a dead Letter*, which is false; thus ye fume out disdain against the Scriptures, and against those that acknowledge them to be *the Word of God*; and a word of Power to them which do believe. But,

Secondly, That I may make thy ignorance, with thy enmity unto the Scriptures manifest, I shall undertake, by Divine assistance, to prove them *to be the Word of God*, and an *infallible Teacher* to them which do believe: for although the Scripture doth say; that Christ is the Word of God; yet it doth also affirm that his Commandment, contained in the Scriptures, is the Word of God; and as I did never deny the former, since I was instructed in the Doctrine of the Scriptures; so I do affirm that whosoever doth own the Scriptures to be the Word of God; doth not deny the Christ

Christ is the Word of God, neither can Chap. 5.
such a thing be layed to their charge, without doing great injury to them; but I say, as it is true, that *Christ is the Word of God*, as the Scripture saith, Revel. 19. 13. So it is as true, that *the Scripture is the Word of God*, as Christ saith, Mark 7. 13.

It might therefore well be concluded, *Sect. 2.*
that they which are so curious, as to make a distinction betwixt the words *you* and *thou*, may as well be able (if they be not wilfully or maliciously blind) to make an acknowledgement of the *Word of God*, as it is *given forth in the Scriptures*, and the *Word of God as it is Essentially in Christ*. Are the Precepts, Promises and Threatnings, which are a main part of the Scriptures, and were the Word of God before they were written in the Scriptures, I say, are they the less the Word of God, because they are written in the Scriptures? Is not the *Truth* expressed in the Scriptures, *eternal and uncorruptible*, because the Ink, and Paper, is subject to alteration? *Shall we think so of the Truth therein expressed? God forbid,* And what less then an Almighty hand, hath preserved that Book, viz. the Bible, unto this present hour, notwithstanding all the rage and fury of the Devll, and his instru-

Chap. 3. ments against it? who now being unable to suppress it by force, have devised this deceitful Doctrine, viz. To teach all men to hearken to the *Light within them*, thereby to turn away their minds from the Doctrine of the Scriptures.

Concerning therefore the Purity and Eternity of the Doctrine of Salvation expressed in the Scriptures, the Scripture doth give ample Testimony in many places. The words of the Lord, saith David, are pure words, as silver tryed in a Furnace of earth, purified seven times, Psal. 12. 6. Every word of God, saith Solomon, is Pure, he is a shield to them that put their trust in him, Prov. 3. 5. The entrance of thy words saith David, giveth Light, it giveth understanding to the simple, Psal. 119. 130. Heaven and Earth, saith Christ, shall passe away, but my words shall not passe away, Mat. 24. 35. Whosoever therefore, saith he, shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he cometh in the Glory of his Father with the holy Angels, Mark 8. 38. Therefore said Peter unto the Lord, when Jesus said unto the Twelve, Will ye also go away? Lord, saith he, to whom shall we go? Thou hast the words of Eternall Life, and we believe, and are

are sure, that thou art that Christ the Son of the living God, John 6. 67, 68, 69. Chap. 3.

Thus is the Purity and Eternity of the Truth expressed in the Scriptures, vindicated; yea, it will be found to be so unchangeable, that those that now despise it, shall lie under the punishment therein threatened to the contemners thereof for ever, and ever; as those that embrace the precious promises, obey the holy Commandments, and fear the dreadful Threatnings declared in the Scriptures, shall enjoy in spirit, soul and body, the blessednes of Life Eternal; and although now the proud contemners of God, and of his Word, that dare tread the Bible under their feet, in scorn of the Doctrine expressed therein, are called Happy, and those workers of wickedness, are set up in the minds of many; yet the time will come; when God will make up his Jewels, and spare them, as a man spareth his own son that serveth him; and then will there be a discerning between the Righteous and the Wicked; between him that serveth God, and him that serveth him not. See Mal. 3. 13, 14, 15, 16, 17, 18.

But as no other Person is the Son of God, in the sense wherein Jesus Christ is, he being the onely begotten Son of God, both from all Eternity, according to his

Chap. 5. *Divine Nature*, and also in the fulness of time, according to his *Humane Nature*; So no other Doctrine whatsoever, is the Word of God, so as the Doctrine of the Scriptures of the Old and New Testament is the Word of God; for God wrote the words of the Covenant, and gave the Record of his Son, whose Doctrine and Miracles are written, that ye might believe that Jesus is Christ the Son of God; and that believing ye might have Life through his Name, John 20. 30. Which Doctrine of the Scriptures, our Saviour Jesus Christ (who as God and man in one Person, is called the Word of God) declared to be the Word of God, when he reproved the Scribes and Pharisees, for their making void the Commandment of God, that they might keep their own Traditions; making, said he, the Word of God of no effect, &c. In which sentence it is very evident, that our Saviour Jesus Christ called the Commandment of God, expressed in the Scriptures, The Word of God. See Mark 7. And to this agrees the words of the Apostle, 2 Cor. 2. 17. For we are not as many, which corrupt or deal deceitfully with the Word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. That Word of God, which they did

did not corrupt, was the Doctrine which Chap. 5.
they delivered from God to the People
concerning Jesus Christ, and Salvation by
him, which they delivered both by word of
mouth, and by writing.

And as it is observed, that the Hebrew
word which is translated *Commandments*,
doth signifie *Words*, as *Exod. 34. 28.* *He*
wrote upon the Tables, the Words of the Co-
venant, the ten Words or Commandments;
which, withall other Commandments of the
old Covenant, is called the *Word or Doctrine*
of God; So also the *Words of Christ* writ-
ten in the Scriptures of the new Covenant, is
truely called the *Word or Doctrine of God*;
though *Moses* and other *Prophets* spake
and wrote it, yet the *Word or Doctrine*, is
the *Word or Doctrine of God*; for these ho-
ly men of God, spake as they were moved by
the holy Spirit, 2 Pet. 1. 21. So although
Peter, Paul, and the rest of those holy Pen-
men of the Scriptures of the new Covenant,
did speak & write the Doctrine therein con-
tained; yet the Doctrine, is the *Word or Com-*
mandment of God, as the Apostle teacheth,
2 Cor. 3. 5. *Not that we are sufficient to think*
any thing of our selves, as of our selves, but
our sufficiency is of God, who also hath made
us able Ministers of the New Testament,
or

2:2 *A Testimony for the Son of Man,*

Chap. 3. *or Covenant*; the Doctrine whereof they delivered, not in the words which *man's* wisdom teacheth, but which the holy Spirit teacheth, comparing spiritual things, with spiritual, 1 Cor. 2. 13.

Sect. 4. Therefore God will punish all such severely, that add to, or take from the *Scriptures*, Prov. 30. 6. Revel. 22. 18, 19. For whosoever doth speak a word against the *Scriptures*, speaketh against him, whose Will is therein expressed; yea, whosoever speaketh disdainfully and reproachfully of the *Scriptures*, speaketh so against God himself; for was it ever known, that the *Word*, *Law*, or *Commandment* of a King, was contemned, and evil spoken of, but the King who gave that *Law*, *Word* or *Commandment*, was also thereby dishonoured, and his *Name* or *Power* despised? Is a Kings Honour bound up in his Laws? and is not the Honour of the great God concerned in his Laws? will earthly Kings punish the contemners of their Commands, as far as their Power doth extend? and will not the *King Eternal*, whose Power is universal?

But as the Adversaries of Jesus Christ dealt with him in the Dayes of his *Humiliation*, even so do his Enemies deal by his *Word* in these dayes; and surely those that

in the Personal absence of Christ, do vent their rage against the Scriptures, would shew the same indignation against Christ himself, were he personally present, if it were in their power so to do; those that tread the Scriptures under their feet, would trample upon the Person of Christ, were he in their way, opposing their designs, as the Scriptures are; and like as the Scribes and Pharisees did conclude that Jesus Christ was not the Son of God, because they could so abuse him, and found no vertue in him; so do these Adversaries of Christ, the Preachers up of the so called *Light within*, conclude against the Scriptures, their being the Word of God, because they can abuse them, and finde no vertue in them: And as Christ did then suffer his Person to be abused by wicked hands, Acts 2.23. So he now suffers his Word to be despised; which notwithstanding, he will one day Vindicate, to the utter Confusion of the Enemies thereof; he gave his Back to the smiters, and his Cheekes to them that plucked off the hair, and hid not his Face from shame and spitting; he was mocked, crowned with Thorns, Scourged, nailed to the Crosse, Crucified and slain; and what Power or vertue did his Persecuters

Chap. 5. cuters feel in him while they did any of these things to him? did they not in effect say, in these mens words, *This a Christ, a Saviour, this the Word of God, this quick and powerful; he cannot save himself, how then should he save others? If thou be the Christ, come down from the Crosse, said they, and we will believe thee.* To like purpose these blasphemers of God, and of his Truth, when they have cast the Scriptures on the ground, have said, *Rise up, if thou be the Word of God.* Oh the wonderful patience and forbearance of God! Oh the wretchednesse and perversnesse of man! God sent his Son to save men, men Crucified him; he sent his Word to instruct men, men despise it, and tread it under their feet; they can now call the Scriptures, lifeless, and say, they have no vertue in them; what might not they have said, that nailed Christ to the Crosse? It is recorded, that a woman did but touch the hem of his Garments, and virtue came out of him; but they that Crucified him, might have said, that they had both touched and felt him, and yet found no vertue come out of him.

No marvel therefore, that the Scriptures seems to be lifeless, and a dead Letter, to such whose Faith is dead; to them it is no wonder,

wonder, that the Scriptures do not enlighten them, that go about to destroy them; for in Christ himself, while they were killing him, they found little excellency; And why were some refreshed, even by the touching of Christs Garment, and others that touched his Body, felt no benefit? Was it not because, the one came to him with a Hand of Faith, and Love, owning him to be the *Son of God*; and the other came with wicked hands, to crucifie and slay him, because they denied him to be the Christ? And wherefore is it, that some find wonderful comfort in the Scriptures, and are thereby made wise unto Salvation? Is it not, because they come with humble and believing Hearts to them? But they must needs be a dead Letter to such whose Faith and Affections is quite dead to them.

But to make a further manifestation of Sect. 5. the Divine Authority of the Scriptures; I will lay down these following Considerations, to prove the Scriptures to be an infallible Teacher of the Doctrine of Salvation.

First, Because there is no Man, nor Spirit, or Light within any man in this world, that can name a Work of Righteousnesse, which as an Act, Deed or Duty of Righteousnesse, ought to be observed by the Sons of men,

Chap. 5. *men*, which the Scriptures of the Old and New Testament do not make mention of, fairly discover and fully comprehend; Therefore the Scripture is an Infallible Teacher of the Doctrine of Salvation.

2. Because there is no Man, nor Spirit, or Light within any man in this world, that can name a *work of wickednesse*, which as *an Act or Deed of wickednesse*, ought not to be done by any of the Sons of men, which the Scriptures do not most severely forbid, upon pain of the greatest Punishments to be inflicted on them that persist therein; Therefore the Scripture is an infallible Teacher, &c.

3. Because there is no Man, nor Spirit, or Light within any man in this World, that can declare any *Promise*, either of *Peace or Happinesse*, which as a *Promise from the True God*, ought to be embraced by the Sons of men, which the Scriptures of the Old and new Testament do not make mention of, and very fairly and fully declare; Therefore the Scriptures are an infallible Teacher, &c.

4. Because there is no man, nor Spirit, or Light within any Man in this world, that can declare any *Punishment which God will inflict upon sinners for their disobedience*, which the Scripture speaketh not of, and very

very fully declares; Therefore the Scriptures Chap. 5.
are an infallible Teacher, &c.

5. Because no Man, nor Spirit, or Light
within any man, &c. can prove any act or
deed which the Scripture calls an act of
Righteousness, to be an act or deed of Wicked-
ness; Therefore the Scripture is an infalli-
ble Teacher, &c.

6. Because no Man, nor Spirit, or Light
within any man, can prove any act or deed,
which the Scriptures call an act of Wicked-
ness, to be an act or deed of Righteous-
ness; Therefore the Scripture is an infallible
Teacher, &c.

7. Because no Man nor Spirit, or Light
within any man, &c. can prove any Promise
which is made in Scripture to be false, or
that it shall not be made good, according to
the condition thereof, to those to whom it is
made; Therefore the Scripture is an infallible
Teacher, &c.

8. Because no Man, nor Spirit, or Light
within any man, &c. can prove that any of
the Threatnings expressed in the Scriptures
against the workers of iniquity, are either
unreasonable or false, or that they are not
according to the minde of God, or shall not
come to pass; Therefore the Scriptures of the
Old

Chap. 5. Old and New Testament, are an infallible Teacher, &c.

The Word of God therefore expressed in the Scriptures of Truth, concerning his Commandments, his Promises, his threatenings is very far in Authority and clearness beyond any Spirit, or *Light*, in any mortal man in the world; therefore I conclude they are above all mens books, words, or Doctrine, an *infallible Teacher*, & such as are able to make wise unto Salvation, through faith in Christ Jesus; being given by inspiration of God and are profitable for Doctrine, for Reproof for Correction, for Instruction, in Righteousness, that the Man of God may be perfected thoroughly furnished unto all good works, 2 Tim. 3. 15, 16, 17. Search the Scriptures therefore, saith the Lord Jesus Christ for they are they which testify of me, Joh. 5. 39. To the Law, and to the Testimony, saith the Prophet, if they speak not according to this Word, it is because there is no Light in them, Isai. 10. 20.

Sect. 6. To the foregoing grounds, I will add two other, whereby the Light and power of the Doctrine of the Scriptures is further manifested, and so conclude. The first of which is taken from, Ephes. 5. 13. *Whatsoever*, saith the Apostle, doth make manifest

fest, is Light, now the Scriptures doth make Chap. 4^a
manifest, the mystery which was kept secret
since the world began; which according to
the Commandment of the everlasting God,
is, by the Doctrine of the Apostles, made
known to all Nations, for the obedience of
faith; therefore according to Paul's Doctrine,
the Scripture is Light, for by it is the way
of Salvation manifest. See Rom. 16.25,26.
Rom, 15.4. 2 Pet. 3.1,2.

The Apostle Peter also teacheth the same
Doctrine; for after he had declared, what
they which were with Christ in the Mount
had seen, and heard, he tells us, that we have
a more sure word of prophesie, or of the Pro-
phets, whereunto ye do well, saith he, that ye
take heed, as unto a Light that shineth in a
dark place, untill the day dawn, and the day
star arise in our hearts; that is, as hath been
already shewed, until the Resurrection of the
dead, and coming of Christ from heaven,
with his mighty Angels, &c.

Now we know, that a shining Light in
a dark place, is of great use; of such con-
cernment is the Doctrine of the Scriptures, as
the Prophet Teacheth, The Commandment
of the Lord is pure, saith the Prophet, En-
lightening the eyes, Psal. 119.8,9. Thy word
is a Lamp unto my feet, saith he, and a light
unto my paths; Oh! of what blessed con-

Chap. 5. cernment are the Scriptures of Truth, to direct in the way of the Lord, unto which sure word of Prophecie, or of the Prophets and Apostles of Jesus Christ, we shall do well, if we take heed, as unto a Light that shineth in a dark place; remembring this first, that no Prophecie of the Scripture, is of any private interpretation; for the Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit; They are not therefore of private or particular interpretation, as though they did concern one time, or the men only which spake them; But they are of a general interpretation, and do concern, as they are Prophecies, and declare the Doctrine of Salvation, all times, and People, as saith the Prophet; This shall be written for the generation to come, and the People which shall be created, shall praise the Lord, Ps. 102. 18. Bow down thine ear, saith Solomon, and hear the words of the Wise, they shall be fitted in thy lips, that thy trust may be in the Lord; have not I written to thee excellent things, that I might make thee to know the certainty of the words of Truth, that thou mightest answer the words of Truth, to them that send unto thee: See Pro. 22. 17, 18, 19, 20, 21, 22.

Therefore did Peter write both his Epistles.

Epistles, viz. to stir up the pure minds of Chap. 5.

the believers, by way of remembrance, that those that had obtained pure minds, might be mindful of the words spoken before by the holy Prophets, and of the Commandments of the Apostles of the Lord and Saviour; Knowing this first, saith he, that there shall come in the last dayes, scoffers, viz. such as will taunt and scoffe at the Scriptures, at the Doctrine written therein, and at such as believe and practice it; Which scoffers do walk after their own lusts, and not after the words of the holy Prophets, and the Commandment of the Apostles of Christ: Oh! how much is this fulfilled in these dayes, by which we know it is the last times, 2 Pet. 3. 1, 2, 3. Let Believers therefore take heed and beware of false Teachers; let them believe and imbrace the Doctrine of the Scriptures of Truth, Dan. 10. 21. which teach us, that we should believe that Jesus is Christ the Son of God, and that believing we might have Life through his Name, 1 John 20. 31. Let them therefore give themselves to the reading, or hearing the Doctrine of the Scriptures, and as every man hath received the gift, whether of Prophecie, Ministring, Teaching, or Exhortation, Rom. 12. 6, 7, 8. So ought they to minister

Chap. 3. *the same one to another, as good Stewards of the manifold Graces of God, 1 Pet. 4. 10.*

Sect. 7.

The last ground which I shall insist upon, is the powerful operation of the Doctrine of the Scriptures, upon the hearts of such as believe, which experience the good things of God can witness, viz. that upon reading, hearing, and meditating in the Scriptures of Truth, God hath sweetly refreshed their spirits with riches of Grace, spiritual Comforts and Heavenly consolations, and made the Scriptures of Truth, a word of Power, by which he hath powerfully wrought both to convince & convert them, to turn them from darkness to light, from the Kingdom of Satan, to the Kingdom of Jesus Christ; Acts 26. 18. Yea, it is an evident Argument, that they which are strangers to what I here say, let their Profession be what it will, Truth was never yet espoused to their Souls, never did any man of God say that the Scripture is a dead Letter, a Carnal thing, to feed the Carnal mind; Oh the Darkness that is in some that boast of *Light*! who can call the holy Scriptures a dead Letter, a Carnal thing to feed the Carnal mind, and yet themselves do fill the Nation with Books and Writings; what may one think of this, but that they do either

ther condemn the thing which themselves Chap. 3.
allow, or else they have found out a way to
make their Letters and Books to become
Spiritual, and to cause all other, even the
Sacred Scriptures to become Carnal, which
though written or Printed, as theirs, yet not
from the same inspiration, for the Doctrine
of the Scriptures was written by the Inspi-
ration of God? But how can there Doctrine
be from the same inspiration, which is
against the Doctrine of the Scriptures?

How much therefore is it to be lamented,
that the Scriptures of Truth should be so
villified and reproached, and that any
should be so deluded as wholly to neglect
the reading of them, and let them lie in
the corners of their houses, without all re-
gard of them? alas, it was not so with Pro-
fessors in the Marian dayes, when one Book
of it was at five pounds value, and for the
least *Epistle*, a man would give a load of hay,
and carry it up to *London* into the Bargain;
but now we having plenty, men dare abuse
it, and tread it under their feet, and because
it doth not cry out with a vocal voice, and
reprove, in and by it self alone; therefore
they conclude it is worth nothing, and yet
can highly esteem of their own Books, al-
though they can do as little.

But now consider, take the best grain
that

Chap. 5. that can be procured, lay it in a dry place where it cannot grow, and will it become fruitful? not at all; But sown in the field, and it will bring forth abundantly: Even so, lay thy Bible in a corner of thy house, without regard of the Doctrine therein contained, and it will be no waies profitable to thee; but lay up the Doctrine thereof in thy heart, where it should be, and it will become a fruitful Word to thee; for it is not likely, that the Doctrine of the Scriptures should do thee any good, or that thou shouldest feel any vertue in it, while thou endeavourest to shut it out of thy heart, but let the sayings of the Scriptures, when and where they reprove for sin, and exhort to amendment of life, *let the Judgements therein written against the workers of Iniquity, and the Promises of Grace, which God hath there recorded for the comfort of them, that by Faith lay hold on Jesus Christ; come close to thy heart, and pray, that God may make those Promises thine, and yield up thy self to the holy directions therein contained, and then thou wilt find that there is vertue in the Scriptures; Oh! there is a Divine flame in them, if they be but taken to the heart, that will warm and quicken the dead and benumbed affections;*

Did not the Words of Christ make his Disci- Chap. 9.

*ples hearts to burn within them, while he talked with them, and while he opened to them the Scriptures I Luke 24.32. Oh! therefore give diligence to obey what is written in the Scriptures of Truth; for if you that are contrary minded, shall not consider and leave your Inventions, and the Traditions of men, which you have imbraced, your sin lyeth at your own doors, and your blood upon your own heads; for what a sad thing is it, that men should quote Scriptures, like Satan, to justify their Doctrine of deceit, which they deliver, and yet notwithstanding esteem the Scriptures of no value? That men should wrest the Scriptures to their own destruction, 2 Pet. 3.16. Cry down the Word of God, and set up the Word of man, and Satan; yea, they can reprove some for reading the Scriptures; and yet if one have been at their Meetings, and while they are teaching up the so called *Light within*, be reading one of their Books, giving little or no heed to what is spoken, yet he is not reprov'd; By which it is evident, that they know, that the design which they drive on, is not in the Scriptures of Truth, but in their own Books; and therefore it is of like acceptance with them to read their Books,*

as

Chap. 5. as to hear their Preaching. Let all believers therefore pray, that they may be delivered from them, which Preach up the so called *Light within*, who deny the Doctrine of the Scriptures of Truth, expressed in the Bible, to be the *Word of God*, and set up their own sayings, for a rule of direction, which yet *hath no Testimony from God, or from his Word.*

*Sacra Scriptura est liber vite origo aeterna;
Cujus incorporalis Essentia; Cujus cognitio
vita; Cujus Scriptura indelebilis; Cujus
inspectus desiderabilis; Cujus Doctrina faci-
lis; Cujus Scientia dulcis; Cujus profunditas
inscrutabilis; Cujus verba innumerabilia,
& unum tantum Verbum omnia. Hug. de
art. Noe.*

Thus Englished.

The Sacred Scripture, is the Book of Life,
Whole Original is Eternal; Whose Essence
is incorporeal; Whose Knowledge is Life;
Whose writings is indelible; Whose in-
spect is desirable; Whose Doctrine is
easy; Whose knowledge is sweet; Whose
depth is unsearchable; Whose words are
innumerable, and only one Word All.

THE END

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